

August
1891

ed Political Papers

Number by S. A. MERRITT, JUDGE C. S. ZANE, J. H. PAUL,
N M. ZANE, CALVIN REASONER, and J. L. RAWLINS.

THE



CONTRIBUTOR.

A MONTHLY MAGAZINE.



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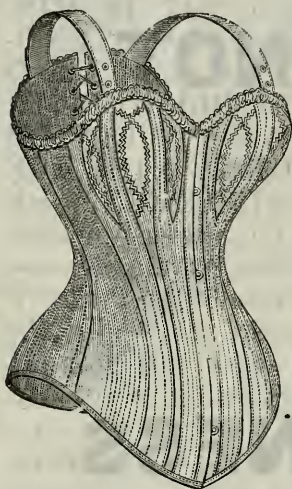
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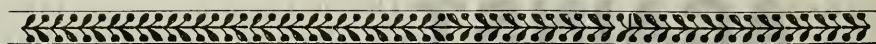
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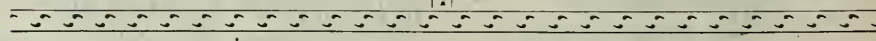
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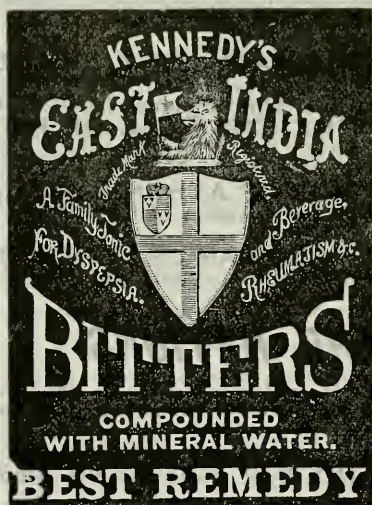
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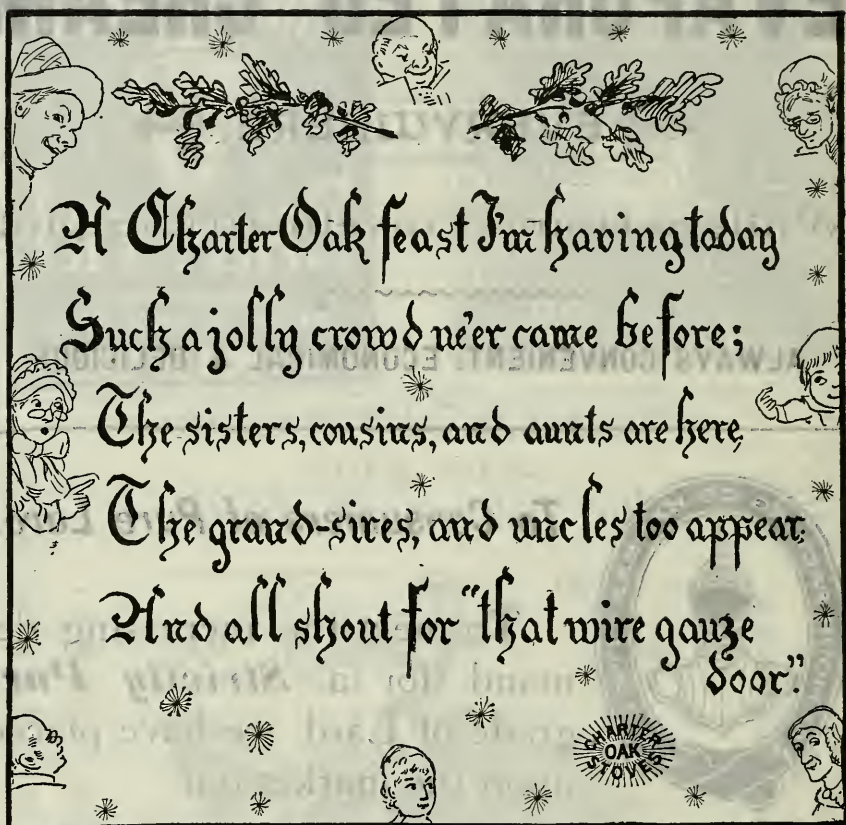
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THE CONTRIBUTOR.

VOL. XII.

AUGUST, 1891.

NO. 10.

DREAMS.

I saw a sweet child—maiden by the sea,
Her still gaze fastened on the pointless deep,
Aiding the silence by a sudden sweep
Of trance-like thought—its mute and tender key
Soothing the silence like a lullaby.
A mandolin in her light clasp, asleep,
Dreaming of silver films of harmony,
Sensed the strange beauty in her vision's keep.
Prone in the noon-blaze, drawing breaths of foam,
The lazy ocean slumbered on the shore—
A bluish pallor in the arching dome
Lending the color its slight motion wore;
Till from afar, freed by the wind's blue shocks,
A rising purple raced on the pale sheet
Of placid waters floating at her feet—
Bearing deep sea shells in its tangled locks.

A purple halo dim with silver beams—
The mystery of dawning womanhood,
Brooded about her softly as she stood—
Giving a deeper meaning to her dreams.
So have I seen thee—Italy—in gleams
Of visions wakened dimly through thy thought.
The pure pale gold of youth alone could trace
An emblem of thy spell—a halo's grace
Broods in the romance which thy past hath wrought—
Casting a silver shadow on thy face.
Though at thy feet a pallid present lies,
Its life's blue vigor lulled by slumberous spells—
Yet from the past rolls in a purple tide
Of memories—ever with new surprise
Of treasures from its deeps—time murmuring shells—
Thoughts that sound endless paens to thy pride.

Josephine Spencer.

A POLITICAL SYMPOSIUM.

[WHEN the question of disbanding the local political parties, and dividing on national party lines in this Territory was suggested and under discussion, THE CONTRIBUTOR addressed letters to a few leading and well known men, asking for their views on these questions:

1. Why should the People's and Liberal parties cease to exist; and

2. Why should the members thereof join the National (Democratic or Republican) parties?

We have received some letters on the subject, and present them under the above heading, commencing with the speech of Judge C. S. Zane before the Republican Convention in Salt Lake County, then following with papers by Democrats and Republicans alternately. The report of Judge Zane's speech is the only full and complete one yet published.]

JUDGE ZANE, (REPUBLICAN.)

Mr. Chairman and Gentlemen of the Convention:

I came into this hall a few moments ago and took a seat as a spectator, not expecting to address you. But your urgent and earnest call induces me to depart so far from the course I have hitherto pursued as to speak briefly. And first, I will say that I am heartily in favor of this movement. I am in the habit of speaking out on any subject when I deem it my duty to do so.

When Wilford Woodruff, the President of the Church of Jesus Christ of Latter-day Saints, announced his intention to obey the law prohibiting polygamy and unlawful cohabitation, and advised the members of his Church to do likewise, and when the general conference representing its entire membership, after much deliberation, as I was informed, decided that the advice of their president was binding on all Mormons, I chose to believe that the Church had abandoned polygamy in good faith. I had earnestly insisted upon that, since coming to the Territory, and that the Mormons ought to promise to obey the law. After they had done what I had so long and earnestly advised and asked them to do, I could not turn upon them and say to them, that

they were a band of hypocrites and totally unworthy to be believed, without any evidence to base my belief upon. I have seen enough of them to convince me that a very large portion of them have deep convictions—that they possess consciences by which their actions and conduct are controlled. I have seen man after man of them pass from this hall, followed in some instances by their weeping wives and children to prison, rather than make a promise which they deemed contrary to a doctrine of their Church. This to me was a sad and mournful sight. I have heard intelligent men say that they were sorry that the manifesto was issued. It may gratify the feelings of some people to see their fellow-men punished for criminal conduct proceeding from erroneous beliefs. I always regret that the protection of society demands the punishment of such delinquents and am only reconciled to it by the belief that the benefits to society outweigh the evils to the criminal and his family and relatives.

And when the People's Party composed of Mormons and organized with respect to the Church disbanded and its members expressed a wish to unite with the Republican and Democratic parties according to their convictions, I believed they were doing right, and I was glad of it and attributed good motives to them. Charity for my fellow men induces me to refer good deeds to pure motives, unless strong evidence indicates otherwise.

It was believed by non-Mormons that the Church was using the organization known as the People's Party, as an instrumentality to wield political power, and the Liberal party was organized to oppose it. The Church authorities disclaim any intention hereafter to control the political action of its members and the church party, as it has been termed, has been dissolved, and its members are joining in good faith, as I believe, the two great national parties.

The Church having abandoned polygamy, and any intention to control the political action of its members, and the People's Party having been dissolved,

what is there left for the Liberal Party to oppose? It can only contend against the Democratic and Republican parties or assail the Latter-day Saints because of their religious beliefs—in other words, the religion of the Mormons. The Liberal Party is composed of men who profess to be Republicans or Democrats, and declares that it does not desire the overthrow of either of those parties. Its members declare that they do not wish to defeat either of the two national parties. This third party has nothing left therefore but to pursue the Mormon because of his religion. A political party should never be organized in any country simply to assail the religious faith of any church. The conduct of the Latter-day Saints as the conduct of the members of any other church, if injurious to society may be defined as crime and punished. But their beliefs cannot be so defined, prohibited and punished.

In abandoning polygamy and dissolving the People's Party, the Mormons did right. And they deserve credit for it, not censure and abuse. In so doing I give them credit for patriotic and good motives. I went as far as the law would allow in suppressing polygamy, but I dare not invade the right of conscience. No earthly power has a right to penetrate the human bosom and eradicate from the soul of man its religious beliefs. If that work can be done it must be performed by a power that is higher than anything human. If any man in his worship does not act injuriously to society, by what authority may you or I, or all of us, stand between him and his God? If we may pursue one man for his thoughts and beliefs, we may another. An individual may control his conduct, but he believes what he can. The human intellect and conscience must be left free. If we may suppress one church because of the beliefs and the modes and worship of its members, we may another, and whose religion will be spared?

The Constitution of the United States declares that Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof. This is a cardinal principle of

our system of government, both national and state. That being so, why organize political parties with respect to religious belief or worship? Whenever governments attempt to proscribe men on account of their beliefs before they have cropped out into human actions, they attempt that which belongs to a Power above us. We must believe as we can—I may not believe as my friend who sits here, but he may be as honest as I am. We cannot believe just what we want to, and to punish a man because he does not believe just as we do is tyranny and oppression. [Great applause.]

In bygone ages despotic governments attempted to invade the sacred domain of the human conscience and in their attempts they have reddened the path of the human race with the blood of brave men. Political parties may be organized with respect to actions and conduct, but not merely for the purpose of suppressing human thoughts and convictions.

We cannot organize political parties with respect to churches in this land. My friend says there are one hundred and forty of them; I presume he has not got them all. Governments must be liberal enough to tolerate all religions. We must not fetter the mind and conscience of man. Such proscription dwarfs the mind and belittles the conscience. I did not rise to make a political speech—only to call attention to a principle to which all parties that ought to exist should conform. I call attention to the principle because I think there is a disposition on the part of some people to violate it.

I believe that the Republican and Democratic parties in this Territory should present their principles to the people and invite them to unite according to their convictions.

S. A. MERRITT, (DEMOCRAT.)

Editor of Contributor:

In reply to your note of the 18th of June, asking for my views, "Why the People's and Liberal Parties should cease to exist in Utah Territory, and why the members thereof should join the National Democratic Party," I beg leave to say briefly:

That the Liberal Party was organized,

as I understand, in opposition to the People's Party, on the ground and for the reason, that the People's Party was composed entirely of members of a church, one of whose tenets was the rightfulness of the practice of polygamy or plural marriage as a religious doctrine. The People's Party has been formally dissolved by the action of its regularly constituted authorities, and the members thereof left to affiliate with one or the other of the great national parties, according to the political convictions of each voter. The Church which claimed the right to practice polygamy as a religious doctrine, has in the most formal manner possible, through its authorities and general conference of its members, surrendered that practice and commanded its cessation.

Of the sincerity of the People's Party, and of the authorities and members of the Church of Jesus Christ of Latter-day Saints, in their actions and declarations, I have the utmost faith.

The People's Party having gone out of existence and the right to practice polygamy or plural marriage being no longer claimed as a religious right, the mission of the Liberal Party has ceased, and there is no further necessity for its existence. It never had any distinctive political principle, but was simply a party of opposition. As there is nothing further to oppose, its existence is no longer a necessity, except it be claimed that it is more capable in the arts of government than either of the National parties. Its performances in that line will scarcely support the claim.

The reasons why the members of the late People's Party should join the Democratic Party, in my judgment, are:

That the Democratic Party is an honest party;

That it is and always has been the party of the people;

That it is in favor of the largest liberty to the individual consistent with good government;

That it is in favor of equal rights to every citizen, and special privileges to none;

That it is in favor of an economical

administration of governments—national, state, and local;

That it believes and teaches that any exaction from the people in the way of taxes or imposts beyond the actual necessities of government, economically administered, is robbery;

That a tariff for protection is in violation of the Constitution and the spirit of our government;

That it is opposed to land grants or subsidies to any person or corporation on any pretense whatever;

That it favors the preservation of the public domain for the actual settler;

That it opposes trusts and monopolies in every shape;

And finally because that party has shown itself always most capable in administering the government in the interest of all the people. *S. A. Merritt.*

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CALVIN REASONER, (REPUBLICAN).

Two questions are presented for discussion: "Why the People's and Liberal parties should cease to exist," and "Why the members thereof should join the Republican party." As to the first question, I believe that the existence of such parties at any time could be justified only on the ground that the theocratic claims of the Mormon Church took such a form in social and secular affairs, that the organization of a distinct party in opposition to the church regime was the only way in which a protest could be made in behalf of American principles; and that in opposition to this liberal protest, the church people felt that they were misunderstood and misrepresented to a degree that they were compelled to co-operate in self-defense, in the form of a political organization known as the People's party. I can but think that on both sides madness, fanaticism, uncharitableness, and selfishness ruled the hour. It may be that under all the circumstances, human nature being such as it is, and social conditions being such as they were, there was no other way at that time, than to form two parties such as did exist; but it seems to me that if more moderation and wisdom had prevailed, the Liberal protest would have been more effectual and much more educatory

—had it been made in connection with national party organization, both Democratic and Republican. This would have given indication from the beginning that American principles, by whatsoever party proclaimed, were adverse to a theocratic supervision of civil affairs. The only objection that will be likely to be alleged against this view is that in case of separate national parties protesting against theocracy, each party would be tempted, in order to achieve party ends, to pander to Mormon supremacy in a way that would result in compromising the principles for which Liberalism claims to stand. Conceding the force of this objection in part, I am still of opinion that an early division on national party lines would have involved less possibilities of evil, and far greater tendencies for good than the method which has obtained; and this because I believe more in healing than destroying; in remedying, than subduing. In organizing national parties, and thus instituting co-operation, fellowship and harmony, the Mormon people are naturally put into closer touch and sympathy with the on-reaching and all-prevailing progress and civilization that gives laws and customs, and crushes non-conformity, whether we will or not. Therefore, holding these views of the propriety and wisdom of the maintenance of the People's and Liberal parties in the past, and there being far less reason under the changed conditions for their existence now, it will be evident that I propose no special arguments in behalf of their dissolution just now; for I think it would be better if they had never existed, and that the liberal protest should have been made in harmony with, and as a part of, the national party platforms, Democratic and Republican. So far as the substance of Liberalism is concerned—self-government and submission to law—the Mormons don't deny it, but rather advocate it; yet their notions concerning authority, its nature and sphere, tend to becloud and and supercede what I regard as the true apprehension of civil liberty. What we need is to arrive at harmony of belief and practice; to understand and act together. The highest view is that the Infinite Life

is universal and all-prevailing for law, love and inspiration; but the law is one of liberty and freedom to every soul that is entitled to the claim of rational intelligence; and civil liberty is just as much a divine behest as spiritual freedom and perfection.

As to the Republican Party and reasons for joining it rather than the Democratic Party, I would say that neither party should be vindicated in all its acts and policies. I believe that every party has its faults, but that the Republican Party has a greater amount of good impulses, heroic and humane action, wise counsels, statesmanly intelligence and good legislation to its credit than the Democratic Party. It also has less of evil and wrong doing to answer for. The Democratic Party has a black and pernicious record in connection with the free trade and secession propaganda inaugurated by Calhoun, whereby the great bulk of the party was drawn into a treasonable and calamitous conspiracy which resulted in a war causing a terrific loss of life and treasure, and an indebtedness amounting to billions. On the other hand, while the masses of the Republican Party were enthused with patriotism and loyalty and Christian philanthropy, and always have been, some of the influential leaders plotted in conspiracy with the monopolists and money powers of Europe and America, so that the financial legislation growing out of the enormous war expenditures was managed with selfish greed and corporate corruption, rather than with reference to right principles and the welfare of the people. Thus the funding of the circulating medium, calling in millions of non interest bearing greenbacks and issuing instead interest-bearing securities for the bondholders, the specie payment of securities otherwise payable in current funds; and finally the culminating crime that has done infinite injury to the country—the demonetization of silver in 1873, these are items of unjust and destructive legislation for which the Republican leaders were mainly responsible. While they have given the country a high standing in the money marts of the world, it has

been almost wholly at the expense of the farmer and laborer. I do not propose to set out the Republican Party as immaculate. He who does so in Utah, in the present emergency, is likely to be misinformed or otherwise a demagogue. But the errors of the Republican Party grew out of the calamities brought on the country by the Democratic leadership. The great masses of the Republican Party, and the great trend of its spirit and principles, are sound to the core. The same may be said in a measure of the masses of the Democratic Party; but many of the leaders on both sides will bear watching; vigilance is the price of Liberty; and the Democratic leaders, having had their noses in the crib for only four years out of the last thirty-one, are specially worthy of attention. American nationality, as grandly held by the Republican party, means that the nation is a unit; that all unite in one government; that the body has a head and a presiding intelligence; that it is not merely a confederation or aggregate of independent sovereignties, but that there is a harmonious organization of states into one great nation, and that the laws of the nation hold supreme in their universal and national sphere, and that each state and county and township is sovereign and independent in its own more limited sphere. American Protection means that we should admit free of duty, or that we have entire free trade in all those things that we do not or can not profitably produce, which amounts to more than half of our entire importations. It means that we should intelligently and industriously develop our own natural resources whatever they may be, if they are useful and beneficial to mankind and can thus have an exchangeable value. It means that our laborer must be well paid, well fed and clothed and well-educated. It means that intelligent labor is the foundation of all prosperity and that its rights are paramount to all others. It means that in order to accomplish all this our labor must not be reduced to competition on even terms with that of the Mongolian, the Indian, the Dago and other more poorly paid, more poorly fed

and educated races. We must control our own markets for our own productions by imposing burdens sufficient for revenue purposes on foreign articles that compete with home products, and in this way only can we maintain the high standard of labor that now prevails. True Republicanism calls for true protection against foreign encroachment, whether in the matter of degraded races immigrating here, or the importation of their products. The principle is sound, though there are doubtless cases in which it is abused in practice. The Republican Party is more progressive and enterprising than the Democratic; in fact the latter is constitutionally tired, and is always tenting on the old camp ground of Republicanism; they are of importance simply as ballast to the ship of state, while the crew and management are Republican. Education, Temperance, Internal Improvement, Anti-Slavery, these have always been dependent upon the impulse and legislation of the Republican Party, and its historical antecedent the Whig Party. In fact the Democratic Party has generally been arrayed in opposition to such enterprises. There must always be two or more parties in a free government, just as there must be matter in order to the existence of spirit; but it is certainly better for the nation, and for Utah in particular, that we don't have too much of that materialistic, non-progressive, comparatively unenlightened conglomeration called Democracy.

Calvin Reasoner.

J. H. PAUL (DEMOCRAT).

If I could state briefly why the people of Utah should be Democrats, and were I able to give my reasons in the short time and space at my disposal, they would be something like the following:

1. Because Democracy is a government by the people. If history teaches one lesson more clearly than any other, it is that there will never be found an unselfish few, however "rich and well-born" they may be, that will labor disinterestedly for the welfare of the people, should the latter be foolish enough to surrender to them the right to govern. The

government will never be permanently better than the people choose to make it; a stream cannot rise higher than its source.

2. Because the Democratic Party pins its faith to the people. It would alleviate their hardships and lighten their burdens. Should they decide wrongly, there is no alternative but to educate them up to the truth. Brilliant and honest men may lead the great movements in society at large, but in politics their constant support and inspiration must be the people. There may be a people without leaders, but not leaders without a people. The universal sense of right, truth and justice, implanted by the Creator in the whole human race, is an ever present deity that directs the action of the people at large, so that they do not knowingly choose the wrong. And no class can lay claim to the possession of more virtue and patriotism than is possessed by all the people. Whatever the whole people decide upon, in the simple questions of right and wrong in governmental policy, will be the nearest approach to absolute justice attainable in human affairs.

3. Because the Democratic Party is for the people as against oligarchy; it constantly opposes a system of taxation that benefits and "protects" the rich, on the theory that they in turn will care for the laboring poor; it denies the right of the government to lay one hand on the people and take money from them in the shape of high taxes and high prices, and with the other to bestow it upon favored individuals, and disputes the theory that this transfer of wealth from those who have earned it to those who desire to get it without honestly earning it, is building up home industry; it has opposed subsidies and private grabs of all kinds; it demands a fair field and no favors for all, but especially insists that the wealthy few shall not be further built up at the expense of the general public—the people.

4. Because the Democratic Party favors the largest liberty of the citizen consistent with the general good; it has struggled incessantly to maintain human freedom and personal independence, recognizing in every freeman a king, the extent of his

kingdom being his own affairs, his self-regarding acts, and, in a scarcely less limited sense, his family also; that this king is merely in alliance with others of equal rank, and is not a "subject" of anybody or anything. The people are sovereign, the government and officeholders are their hired servants. Democracy stands for the right of the people to govern themselves, for equality before the law, for the preservation of the ancient right of the people to manage their own elections, free from the interference of "a bayonet behind every ballot," and against the efforts of mad partisans to do "their own registration, counting, and certification"—an attempt to strangle the liberties of the people at the very doors of their homes.

5. Because the Democratic party has been true to the Constitution, and always insists on a strict construction of that instrument. It opposes all loose constructions of the Constitution on the plea of necessity, constantly attempted in the steady trend towards centralization, by those who distrust the people and seek to usurp powers when in office, not granted to them by the great law of the land. When the Democratic judges of the Supreme Court held the Edmunds-Tucker law to be unconstitutional, while the Republican judges decided that the confiscation of property was sound law under the Constitution, it was not because of the superior honesty or ability of either class of judges that they differed on this, but because the Democrats denied to Congress the right to do what the Constitution had not expressly authorized, while the Republicans found warrant for the act under the so-called "implied powers" of the Constitution.

6. Because the Democratic Party, as the friend of the people, has contended for the supreme virtue of economy in public affairs, and has been the one breakwater against the flood of extravagance and corruption that but recently swept away a billion of the people's money, the government attempting to amuse and dazzle the people while it plundered and wrung from them this amazing sum. The Democratic Party has been held responsible

for the Rebellion, though it was not; and once before it put down secession without the gigantic horror of shedding the life blood of some five hundred thousand human hearts in the task, as its chief opponent did when dealing with a similar problem. Nor does the Democratic Party trace its origin to dissension and civil war, but to the Anglo-Saxon race and to Anglo-Saxon freedom.

And its principles live to day, as they have done in the past, in the works of the most intelligent philosophers, students, and writers of our own country, and in the convictions of a great and ever increasing majority, of the masses of the people. The Northern colleges, backed up by the judgment of the practical business men and workers of our country, are fast turning the intelligent North into the true Democratic stronghold it was before the war.

J. H. Paul.

JOHN M. ZANE, (REPUBLICAN).

"Why should the People's and Liberal parties cease to exist?"

Both of these parties were the result of an extraordinary condition. The Liberal Party justified its existence by the claim that the Mormon Church dominated this Territory; that its peculiar practice in regard to marriage was a menace to the American home; that church dictation in civil matters was a menace to free government. The People's Party maintained that the Liberal Party was organized for an assault upon the liberties of the greater portion of Utah's people, and should be resisted as an enemy of their religious faith. The whole issue resolved itself into polygamy and ecclesiastical domination in public affairs. The latter was the result of a peculiar belief carried out in act. The sole reason for Church interference in political matters was to serve the practice of polygamy.

Polygamy is dead, destroyed by the solemn decree of the Church itself. It can never be revived. Upon this all reasonable men are agreed. And there is no more reason today for the Mormon Church exerting an influence in civil affairs than any other Church, for the faith of the Latter-day Saints differs little

from that of orthodox churches. The People's Party need not be kept alive to oppose disfranchisement, for when the Republicans of Utah declared against it, that issue passed out of Utah history. Now the leaders of the Church say that they do not and will not interfere in political matters, and it is easy to see that if they should the Church would simply be ground to pieces between the two contending parties.

"Why should members of the defunct parties join the National Republican Party?" If a short answer is to be given to this question I would say, join it because the Republican party is founded upon positive active beliefs and hopes and not upon barren and hopeless negations. History shows this because the Republicans are the lineal successors of those parties who have fought for positive benefits. As Federalists they forced the adoption of the constitution, started the government, funded the national debt, founded the revenue system, gave the country a credit and standing, and breathed life into the cold words of the Constitution. As Whigs they gave us the American system of protection, carried into effect great internal improvements, gave the country manufactures, harbors and railroads, and filled the hearts of our citizens with the belief that we were a nation one and indivisible. As Republicans they opposed the extension of slavery, blessed us with the common school system, fought to a triumphant issue the great Rebellion, liberated four millions of human beings from a harsh and cruel bondage, proved once for all that this Union is a nation, saved the protective system, reconstructed the rebellious states and charitably pardoned their great treason, brought order and peace out of the chaos bequeathed to them by the Democracy, and carried the country through thirty years of the greatest development the world has ever seen.

On the other hand Democratic doctrines have been simply a series of "thou shalt nots." They opposed the adoption of the constitution, they declared the revenue system unconstitutional; they sought by the Kentucky resolutions

written by Jefferson's own hand to so circumscribe the general government that it could not enforce its own laws or resist secession; they declared the protective system legalized robbery for the benefit, as one of their great Senators said, of the "mean stingy Yankee farmer, and the greasy mechanic, the mud sills of society;" they opposed the system of internal improvements as unconstitutional; they declared that the general government was powerless to forbid the extension of slavery or to coerce a seceded state; they denounced the efforts of the government to preserve itself; they opposed the freeing of the slave; they fought the common school system; they opposed the reconstruction measures, and have led the insidious assaults upon the American laborer. In one generation it is usually masquerading in the cast-off garments of a former generation of its progressive opponents.

Finally it requires thought and intelligence to be a Republican. It is always easier to deny than it is to affirm. It is easier to oppose than it is to propose and carry forward. And this is the reason why the unthinking portion of the population slides easily into Democracy. In politics, Democracy says that government should be restricted to the narrow field of the statuesque police officer. It can do nothing to help, to elevate, to benefit its citizens. For they say that whatever government attempts to do for any citizen is at the expense of every other citizen. Republicanism on the other hand claims that it is the proper sphere of government to so construct its laws, that they will do all that can be done to benefit the citizen and thus the whole body politic. Take the single instance of protection. Republicanism asserts that it is right, because it tends to protect, to elevate and benefit the laboring man. It keeps his wages higher, and saves him from ruinous competition with foreign labor. It diversifies the industries of our country, opens up new fields of labor, and provides a home market for our producers. But Democracy asserts that it is putting a restriction upon trade; that government is interfering in

private affairs; that the true doctrine is, let every man alone, for it is wrong to seek to benefit any portion of the people by laws. In other words, in politics it applies the dark and hopeless fatalism of skepticism in religion. And as skepticism is the easiest religion to arrive at, because it requires no affirmative thinking, so their political ideas are the easiest to arrive at, because they require no constructive thought and no active effort. But Republicanism speaks the language of hope, of effort, of progress. It says it is better to be up and doing, striving by all the means in our power for the elevation and liberation of humanity and not to sit idly by with folded hands, looking with helplessness upon the sufferings of men.

John M. Zane.

J. L. RAWLINS, (DEMOCRAT.)

A POLITICAL party is the means by which a free people manifest their will and display their power. Such parties have existed in every country possessed of any considerable measure of liberty. As soon as our federal government was formed, questions arose as to the limits of its powers and the methods of its administration. On such questions people divided and formed political parties. Near a century ago the Democratic Party thus came into existence to conserve and apply in the administration of the government, these great and inimitable principles:

(1) Equal and exact justice to all men of whatever state or persuasion, religious or political; (2) peace, commerce and honest friendship with all nations, entangling alliance with none; (3) support of the State governments in all their rights as the most competent administrators of our domestic concerns, and the surest bulwarks against anti-republican tendencies; (4) the preservation of the general government in its whole constitutional vigor, as the sheet anchor of our peace and safety abroad; (5) a jealous care of the right of election by the people, a mild and safe correction of abuses, which are lopped off by the sword of resolution where peaceable means are unprovided; (6) absolute acquiescence in the decisions

of the majority, the vital principle of republics, from which is no appeal but to force—the vital principle and immediate parent of despotism; (7) a well disciplined militia, our best reliance in peace and for the first movements of war; (8) the supremacy of the civil over the military authority; (9) economy in the public expenses that labor may be lightly burdened; (10) the honest payment of our debts and the preservation of our public faith; (11) encouragement of agriculture and of commerce as its handmaid; (12) the diffusion of information and arraignment of all abuses at the bar of public reason; (13) freedom of religion; (14) freedom of the press; (15) freedom of the person under the protection of the *habeas corpus*; (16) trial by juries impartially selected; (17) the civil power should not restrain the profession or propagation of principles on supposition of their ill-tendency, or proscribe any citizen as unworthy of public confidence by laying upon him an incapacity to vote or hold office, unless he professes to renounce this or that opinion or by depriving him injuriously of those privileges and advantages to which, in common with his fellow citizens he has a natural right.

Such in substance is the authoritative declaration of the principles of Democracy as made by its founder. It is safe to say that, from the standpoint of a freeman, it is the most perfect political creed ever promulgated by man.

In the first year of this century the Democratic Party came into power, and with the exception of two presidential terms, continued to administer the affairs of the government for the next sixty years. During this year our acquisitions of territory were made from France, Spain, and Mexico. Two great wars were fought to triumphant success. The growth and development of the country in every phase of progress was without a parallel in the history of any age or of any nation.

The Democracy armed by the invincible weapons of political truth vanquished and destroyed every political party organized to combat it. Before

this party the Federalist, with its class favoritism, special privileges, aristocratic and centralizing tendencies; the Whig with its seductive schemes for high tariffs, protection to American manufactures and internal improvements, as well as the Know-nothing, all went to ruin and almost oblivion.

But the Republicans say that in 1860 the Democratic Party sought to destroy the Union and that the Republican Party saved it. Now even a Republican ought to know that this assertion is false. That was a war not between parties, but sections. If it had been a war between parties, short work would have been made of your Republican Party. Because in 1860 the entire Republican vote, representing all the male Republicans in the United States, over twenty-one years was, in round numbers, one million eight hundred thousand, while the aggregate Democratic vote, divided between three candidates, was two million eight hundred thousand. Most of the trained soldiers and seamen, and more than three fourths of the experienced officers and generals were Democrats. It must be remembered that at that time Grant, Logan, Butler, as well as other well known generals on both sides, were Democrats. There were in round numbers two million eight hundred thousand men who entered the Union Army during the war. If we suppose that every male Republican, over twenty, in the United States, entered the army, there still remain a million of men who must have been supplied from Democratic ranks.

As a matter of fact everybody must know that at least one-third of the Republicans, either on account of age, ill-health, indifference or cowardice, did not go into the war. How false it is to say that was a war between Republicans and Democrats. If it had been, the Republicans would have been swept from the face of the earth in a summer's campaign. That was a sectional war. It is true there were Democrats on both sides of it, for the reason that the Democratic Party was not and never has been a sectional party. Its supporters exist everywhere—north, south, east and west. So, as that

was war between the North and South, Greek met Greek; Democrat met Democrat as Republican met Whig. Blaine remained at home and hired a substitute; Lincoln properly remained in safety at Washington; Horr stopped up in Michigan and studied the salt question, while McClelland and Grant, Hancock and Thomas, McClernand and Rosecrans, and hundreds of officers—backed by invincible hosts, mostly Democrats, were at the front fighting to preserve the Union. And while they were doing this your treacherous Republican politician and news-vender remained back concocting and circulating calumnies to defame them and discredit their deeds of glory—and that, too, to gain a despicable party advantage. But did not the Republican free the negro? The abolition of slavery was not a declared object of the Republican Party before the war. The emancipation proclamation was issued some time after the war begun, simply as a war measure, as a means of bringing the war to a successful determination. The war did succeed and thereby the negro became free. Why did the war succeed? It was fought to success, not by Republicans alone, but by the allied hosts of Democrats and Republicans. What an ungrateful and ungenerous wretch it is that is unwilling to accord the proper measure of credit to his faithful and unflinching ally!

When the war was over, the Democratic Party sought the re-establishment of peace and tranquility, the Republican Party to perpetuate hate and discord. The latter enfranchised the negro in the South and disfranchised the white man, and then sent among them thieves and carpet-baggers who rioted like slimy

worms amid the wreck of the fortunes of the Southern people. The Republicans sought to break down all limitations to the exercise of federal power; the Democrats to keep it within the legitimate channel marked out in the Constitution. One after another of the measures forced through a Republican Congress in disregard of the Constitution, and resisted by Democrats have since been declared invalid by the Supreme Court. The Republican Party has never hesitated, when it could be done in safety, to trample upon the will of the majority of the people, by installing officers never elected.

Having no principle upon which it can hope to appeal with success to the honest American citizen, that party resorts to a gigantic and adroit system of bribery and corruption. It increases taxes that the revenue may be sufficient to enable it to quarter its supporters upon the nation and feed them through pensions from the public treasury. To secure to itself as allies the great manufacturers, and, by their aid, the vote of their employes, that party so employs the taxing power as to enable them to exact tribute from all the rest of the American people, in the increased cost of everything the people buy.

Greed, selfishness, and hate cannot always prevail. As the American people are becoming enlightened, as they are honest and desire to be free, they adopt the principles and espouse the cause of Democracy.

As the tide of Democracy is sweeping along it looks as though that vortex where the Federalist and Whig and Knownothing found oblivion will swallow up Republicanism too. *J. L. Rawlins.*

CHURCH EMIGRATION.

III.

FIRST COMPANY OF EMIGRANTS.

THE Church had scarcely been organized eight months when the principle of gathering was taught the Saints, agreeable to direct revelation from the Lord,

as they were assembled in Conference, January 2, 1831, and early in the year 1831, the emigration to Kirtland, Ohio, commenced, Joseph the Prophet, accompanied by his wife Emma, leading the way from the State of New York. He

was soon followed by the first organized company of emigrating Saints, which consisted of what is known in Church history as the Colesville branch, which performed a journey of about twelve hundred and fifty miles by traveling from Colesville, Broome County, New York, to Jackson County, Missouri, in the spring and summer of 1831. As this little band of Saints were the first of many thousands to leave their home and earthly possessions for the Gospel's sake and travel to a strange and distant part of the country in obedience to the commandments of God, it is but proper that full particulars, so far as they can be obtained, should be given of their journey; and as the first organization of the branch which constituted the company is very closely connected with the general organization of the Church, the following items concerning the same compiled from a number of sources will, undoubtedly, prove interesting to the readers of *THE CONTRIBUTOR*.

Among those to whom Joseph Smith the Prophet, hired as a laboring man, previous to the time he received the plates of the Book of Mormon, was Joseph Knight, a respectable farmer, (who also owned a grist mill and a carding machine,) residing at a little town called Colesville, in Broome County, New York, a distance of about sixty miles in a southeasterly direction from Joseph's home, in Manchester township, Ontario county. The Knight family soon became interested in young Joseph, whose noble deportment, faithfulness and kind address, as Newel Knight explains, could not fail to win the esteem of those who had the pleasure of his acquaintance. Newel Knight, who was a son of Joseph Knight, in particular, formed a warm attachment for Joseph.

In May, 1829, while Joseph Smith and Oliver Cowdery were busily engaged in translating the Book of Mormon, at Harmony, Pennsylvania, this Joseph Knight, having heard how they were occupying their time, "very kindly and considerably brought them a quantity of provisions, in order that they might not be interrupted in the work of translation,

for the want of such necessities of life." Joseph the Prophet writes: "I will just mention here, as in duty bound, that he (Joseph Knight) several times brought us supplies, a distance of at least thirty miles, which enabled us to continue the work which otherwise we must have relinquished for a season."

The old gentleman being very anxious to know his duty in regard to the work engaging Joseph's attention, the latter inquired of the Lord and the result was the revelation to Joseph Knight sen., given at Harmony, Susquehannah Co., Pennsylvania, in May, 1829, and which constitutes Section 12 of the Doctrine and Covenants.

It seems that this early association and friendship which had existed between Joseph Knight and his family and the young man who was destined to become the great Prophet of the Nineteenth Century, had considerable to do with the introduction of the fulness of the Gospel into Broome County, New York; for in April, 1830, a few days after the Church was first organized in Fayette, we find Joseph making a visit to his old friend and benefactor, Mr. Knight, in Colesville, for the purpose of posting him in regard to what the world now calls "Mormonism." Mr. Knight and his family were Universalists, but were willing to reason with the young Prophet upon religious topics, and Joseph and the brethren who accompanied him on this visit held several well-attended meetings in the neighborhood, by which they gained many friends and some enemies, and quite a number of people began to investigate the truth, among whom was Newel Knight, previously mentioned, who also became the subject of the first miracle wrought by Divine authority in this dispensation. In the latter part of May following, Newel Knight came up to visit the branch of the Church in Fayette, where he was baptized by David Whitmer as the first fruit of preaching the fulness of the Gospel in Colesville.

Immediately after holding the first conference of the Church at Fayette, Seneca County, New York, in June, 1830, Joseph Smith, accompanied by his wife and

Oliver Cowdery and David Whitmer, again visited Mr. Knight at Colesville, in the neighborhood of which a number of people now were believers and desired to be baptized. Consequently a meeting was appointed for the coming Sabbath, and on the Saturday afternoon the brethren erected a dam across a stream of water which was convenient for the purpose of attending to the ordinance of baptism; but during the night a mob collected and tore down the dam, which hindered the brethren from carrying out their purpose on the Sabbath. A meeting, however, was held, at which Oliver Cowdery and others preached, and early on Monday morning, the brethren were on the alert, and had, before their enemies were aware of it, repaired the dam, when Oliver Cowdery baptized Emma Smith, Hezekiah Peck and wife, Joseph Knight and wife, William Stringham and wife, Joseph Knight, jun., Aaron Culver and wife, Levi Hall, Polly Knight and Julia Stringham. Before Elder Cowdery got through with baptizing, the mobbers again began to collect, and shortly after the brethren had left, they numbered about fifty men, who now surrounded the house of Mr. Knight, whither the Saints had retired, raging with anger, apparently very desirous of committing violence upon them. At length the brethren thought it advisable to leave and go to the house of Newel Knight; but also thither the mob followed them, and it was only by the exercise of great prudence on the part of the brethren and their reliance upon the Lord that they were preserved from violence.

They had appointed a meeting for the evening for the purpose of attending to the confirmation of those who had been baptized in the morning; but when the time appointed had arrived and most of the friends had gathered, who should step in but a constable, who at once arrested Joseph Smith on a charge of "being a disorderly person, of setting the country in an uproar by preaching the Book of Mormon." The constable, however, soon learned that Joseph was a different person to what his enemies

had represented him to be, and he consequently befriended his prisoner by planning against the mob who lay in ambush by the roadside near Mr. Knight's house, ready to spring upon Joseph when the vehicle containing him and the constable should pass by. But the constable gave his horse the whip and soon outdistanced the mob, who followed in hot pursuit. The constable took his prisoner to the town of South Bainbridge, Chenango County, New York, where a court was convened on the following day for the purpose of investigating the charges which had been preferred against Joseph. Nothing, of course, could be proven against him, which greatly enraged his prosecutors, who finally managed to get out another warrant of arrest and thus made Joseph submit to another trial, this time at Colesville; but this also resulted in Joseph's acquittal, after which he had considerable trouble in escaping from his enemies and reaching his home in Harmony, in safety.

A few days later, however, Joseph again returned to Colesville, in company with Oliver Cowdery, for the purpose of confirming those who had been baptized, but they had scarcely arrived at Mr. Knight's house, when the mob was seen collecting together to oppose them, and the brethren found it advisable to leave for home at once. Their enemies pursued them, and it required all the ingenuity they could muster to escape them; but they finally managed to get home after having traveled all night, except a short time when they rested under a large tree by the roadside, sleeping and watching alternately. "Thus," writes Joseph, "were we persecuted on account of our religious faith—in a country, the Constitution of which guarantees to every man the indefeasible right to worship God according to the dictates of his own conscience—and by men, too, who were professors of religion, and who were not backward to maintain this privilege for themselves, though they thus wantonly could deny it to us."

Early in August, 1830, Newel Knight and his wife visited Joseph at his home

in Harmony, and as neither Joseph's nor Newel's wife had been confirmed members of the Church yet, it was proposed that a little confirmation and sacrament meeting be held. In order to prepare for this Joseph started out to procure some wine for the occasion, but had gone only a short distance when he was met by a heavenly messenger, and received the important revelation on Sacrament, which is found in the Doctrine and Covenants, section xxvii, and in obedience to which Joseph and his friends prepared some wine of their own make, and held their meeting, only five (Joseph and his wife, Newel Knight and wife, and John Whitmer) being present. The brethren now confirmed the two sisters (Emma Smith and Sally Knight) members of the Church, partook of the sacrament, and spent the evening in a glorious manner." Thus Newel Knight and his wife were the first confirmed members of the Colesville branch.

On Sunday, August 29th, Joseph, in company with John and David Whitmer, and Hyrum Smith, again started out for Colesville, the object of their visit being to confirm those who had been baptized in June previous. Well knowing the determined hostilities of their enemies, they had in earnest prayer asked the Lord that He would grant them an opportunity of meeting with their friends, that He would blind the eyes of their enemies so that they would not know them, and that His servants on this occasion might return unmolested. Their prayers were not in vain, for when within a short distance of Newel Knight's house they encountered a large company of men at work on the public road, among whom were several of their most bitter enemies, who looked earnestly at the brethren, but failed to recognize them. On the evening of that same day Joseph and his brethren called the newly baptized members of the Church together, confirmed them, partook of the sacrament with them, and held a pleasant meeting. Thus in the midst of persecutions, mobbings, and arrests, had the second branch of the true Church of Christ been organized in this dispensa-

tion—a branch that was also destined to lead the van of all other branches in the great gathering in the last days.

The next morning, August 30th, Joseph and his companions set out on their return to Harmony, and although their enemies had offered a reward of five dollars to any one who would give them information of the arrival of Mormons in Colesville, they left the neighborhood without the least annoyance, and arrived home in safety. Soon after they had left, however, the mob heard of their visit, when they immediately collected together, and began to threaten the Saints, who during a whole day were subjected to insults and annoyances.

Soon after the second Conference of the Church, held in September, 1830, at Fayette, Hyrum Smith moved with his family to Colesville, to live with Newel Knight, but most of his time, as well as that of Newel Knight, was spent in the surrounding villages, preaching the Gospel wherever they could find any who would listen to them either in public or private. A few believed and were baptized, among whom was Emer Harris, a brother of Martin Harris, who subsequently proved to be a useful laborer in the vineyard.

By December following, the members of the Church in Western New York had increased to about seventy souls, who lived in a scattered condition for a distance of about eighty miles, extending from Colesville to Canandaigua, New York.

The year 1831 dawned upon the Colesville branch with bright prospects, although the persecutions continued to rage against the Saints there as well as in other places. On the second of January 1831, the Church held its third conference at Fayette, on which occasion the Saints were first instructed as a people to begin the gathering of Israel, according to a revelation given through the Prophet Joseph at that same time, in which the Lord says (Doc. & Cov. xxxviii, 17-20):

"I have made the earth rich; and behold it is my footstool; wherefore, again, I will stand upon it. And I hold forth,

and deign to give unto you greater riches, even a land of promise, a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; and I will give it, unto you for the land of your inheritance, if you seek it with all your hearts; and this shall be my covenant with you: Ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away."

Newel Knight, after returning home from the conference, together with the other members of the Colesville branch, in obedience to the revelation just given, now began to make preparations to emigrate to Ohio, where a large branch of the Church had been raised up by Oliver Cowdery, Parley P. Pratt, and their missionary companions the previous fall. Joseph Smith, with his family, started for Kirtland, Ohio, in the latter part of January, 1839, and the Colesville Saints soon followed, and afterwards continued their journey to Missouri. The following account of their travels is from the pen of Newel Knight, the leader of the company, as previously published in "Scraps of History:"

"As might be expected, we were obliged to make great sacrifices of our property. The most of my time was occupied in visiting the brethren, and helping to arrange their affairs, so that we might travel together in one company. Having made the best arrangements we could for the journey, we bade adieu to all we held dear on this earth, and in the early part of April started for our destination.

"We had proceeded but a few days on our journey when I was subpoenaed as a witness, and had to go to Colesville. On arriving there it was very evident that this plan had been adopted by our enemies to add a little more to the persecutions already heaped upon us. The whole company declined traveling until I should return.

"Soon after I left, my aunt, Electa Peck, fell and broke her shoulder in a most shocking manner; a surgeon was

called to relieve her sufferings, which were very great. My aunt dreamed that I had returned and laid my hands upon her, prayed for her, and she was made whole and pursued her journey with the company. She related this dream to the surgeon who replied, "If you are able to travel in many weeks, it will be a miracle, and I will be a Mormon too.

"I arrived at the place where the company had stopped, late in the evening; but on learning of the accident, I went to see my aunt, and immediately on my entering the room she said: 'Oh, Brother Newel, if you will lay your hands upon me, I shall be well and able to go on the journey with you.' I stepped up to the bed, and in the name of the Lord Jesus Christ, rebuked the pain with which she was suffering, and commanded her to be made whole; and it was done; for the next morning she arose, dressed herself, and pursued the journey with us.

"We arrived at Buffalo without any further trouble, where we were to take passage on board a sloop for Fairport, Ohio. But the wind blew from the lake and filled the harbor with ice, so that we were detained nearly two weeks. When we set sail on the lake, the wind continued boisterous, and the vessel was tossed about in such a manner that nearly all the company were sea-sick, which made it rather a disagreeable voyage. We arrived safely, however, at our destination.

"On our arrival it was advised that the Colesville branch remain together, and go to a neighboring town called Thompson, as a man by the name of Copley had a considerable tract of land there which he offered to let the Saints occupy. Consequently a contract was agreed upon, and we commenced work in good faith. But in a short time Copley broke the engagement, and I went to Kirtland to see Brother Joseph, and to attend conference, which had been appointed to be held on the 6th of June, 1831.

"Conference convened. The elders from various parts of the country where they had been laboring came in, and the power of the Lord was displayed in our

midst. A number were ordained to the Melchisedek Priesthood, and the hearts of the Saints rejoiced in the rich blessings bestowed upon them.

"We now understood that this was not the land of our inheritance—the land of promise, for it was made known in a revelation that Missouri was the place chosen for the gathering of the Church, and several were called to lead the way to that state.

"A revelation was also given concerning the gathering, on the receipt of which we, who constituted the Colesville branch, immediately set to preparing for our journey, and on the third day of June I took passage with the Colesville company at Wellsville, Ohio, and arrived at St. Louis, Missouri, on the 13th. On the 18th we took passage on the steamer *Chieftain* for Independence.

"My mother's health was very poor, and had been for a considerable time, yet she would not consent to stop traveling; her only, or her greatest desire, was to set her feet upon the land of Zion, and to have her body interred in that land. I went on shore and bought lumber to make a coffin in case she should die before we arrived at our place of destination—so fast did she fail. But the Lord gave her the desire of her heart, and she lived to stand upon that land, where we arrived on the twenty-fifth of June.

"This was the first branch of the Church which had emigrated to the land

of Zion. I found it required all the wisdom I possessed to lead the company through so long a journey in the midst of their enemies, yet so great were the mercies and blessings of God to us, that not one of us was harmed.

"Brothers Joseph Smith, jun., Sidney Rigdon, Martin Harris, Edward Partridge, Wm. W. Phelps, Joseph Coe, and A. S. Gilbert and wife, had started for Missouri on the nineteenth of June, 1831, and arrived at Independence about the middle of July. We were glad to find these brethren in good health and spirits, and it was indeed a joy to meet them once more.

"But our feelings can be better imagined than described, when we found ourselves upon the western frontiers. The country itself presented a pleasant aspect, with its rich forests bordering its beautiful streams, and its deep, rolling prairies spreading far and wide, inviting the hand of industry to establish for itself homes upon its broad bosom. And this was the place where the Lord had promised to reveal unto us where Zion should be established—where the New Jerusalem should be built up; and our hearts went forth unto the Lord desiring the fulfilment, that we might know where to bestow our labors profitably. We had not long to wait, for during the month the Lord gave a revelation to Brother Joseph designating the spot."

Andrew Jenson.

DRAWING NEAR THE BRINK.

Gone now the glory of day,
Earth's shadows deeper grow;
Yet ever beyond, above,
The stars more brightly glow.

I am drawing near the brink,
Trembling I grope my way;
And in mortal dread oft shrink,
With scarcely voice to pray.

While before my fading eyes,
A land I can discern,
Far beyond the river's rise,
For which my soul doth yearn.

Precious thought, most doubly sweet
To comfort, solace, cheer;
To stay our tottering feet,
While yet we linger here.

Ah, what can fathom this!
To pass unconscious o'er
Into pure heavenly bliss,
From death's dark troubled shore.

And to know in whom we trust,
As on the brink we stand,
And thro' faith o'er gloomy dust,
Behold the Promised Land.

L. M. Hewlings.

A BUTTERFLY HUNT.

THERE is a season for every kind of game; and the good sportsman can mark the year by a calendar of his hunts. I invite a few of my friends to accompany me on a day's quest for butterflies, which are now at their best. Ah, some of you show little pleasure or approval; is the game too small, think you? or do you foresee nothing exciting in the chase,

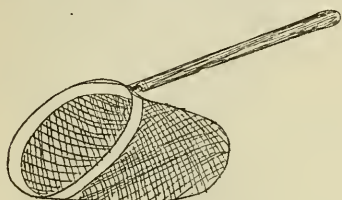


Fig. 1.

or satisfying in the capture? Well, trust me and come; if this be your first "out" of the kind, the air of novelty will be refreshing to you; and there will be found ample opportunity for the exhibition of skill. I have hunted butterflies in company with good riflemen, and crack shots with the smooth-bore arms, men who

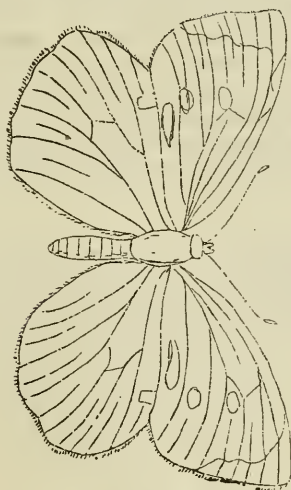


Fig. 2.

feel sure of their game if once well-sighted; hunters, at whose word of command stop short the bounding buck, and the swirling quail, and such as these have I seen rushing madly over brush and stone, beating the air and lashing the ground with their nets, while the insect

game gaily mounted a few feet higher and gracefully floated beyond range.

But we hope to be successful today; let us prepare our hunting outfit and make an early start. First see that the nets are in order. This one (figure 1) is fastened to a ring of brass wire, and provided with a handle. The ring should be about twelve inches in diameter; the handle of light material, and about thirty inches long. It is well to fasten the ring to a ferrule which can be affixed to the handle or removed therefrom at pleasure; thus we can carry the net on our way to and from the hunting ground without attracting such marked attention. The net itself may be made of mosquito netting; this I find to be cheaper and

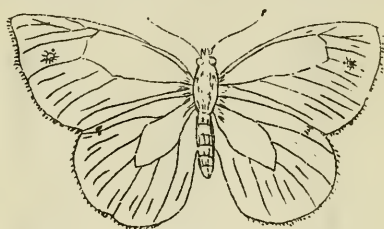


Fig. 3.

better than any of the higher grade gauzes or muslins. As this netting is now made of so many colors, an expression of choice of tint is in order; white is best; next to that comes pale green; for other colors we have no use in our present purpose. The net should be in length, about twice the diameter of the ring. It should be sewn to a stout band of calico, and this then be affixed to ring: a net so made is far more durable than if sewn directly about the metal. If the netting be new, let it be softened by a thorough washing.

There are many other kinds of insect-nets; a very serviceable net-frame may be made as follows. Procure a piece of unsplit cane, such as is used by upholsterers; a piece about seven feet in length, and in thickness equal to your little finger will be best suited: soak the cane for a space of two feet near the middle, till it becomes very flexible; this soaking is best done by tying the ends of the

piece together, and placing the middle bend in a bucket of water. Then shape the wetted portion around a bucket or can to form a circular ring; and bind the straight parts together with twine to form a handle. Lest this handle should be too flexible, before binding insert a rigid stick between the canes and bind it in with them. The netting is to be attached as in the case of the metal.

A pinning-box comes next in the order of our preparations. This consists of a light box of convenient size, lined with strips of cork. If about to have such a box made, the size, twelve inches by four, and two and a half inches deep will be found very handy and serviceable; though for ordinary work, a good cigar box with strips of cork glued on within

placed within a small three-cornered envelope, and so be conveyed home, to be afterwards set and mounted.

To begin with here is a lucky capture; it is the largest of our common white

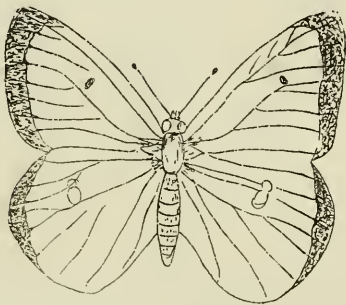


Fig. 4.

will answer well. Insect pins, and a small bottle of ether or chloroform are to be taken along; and now we are ready.

Let us select the neighborhood of a stream, with trees and flowering shrubs along the banks; as we are here in Salt Lake City, we may take a stroll up City Creek Cañon; that is a splendid insect preserve throughout the season. As soon as game is sighted, it is necessary that we cautiously approach as close as possible, and then with a rush engulf the insect with the net, throwing the loose part over the ring so as to confine the capture; gentle pressure on the thorax, or the application of a drop of ether or chloroform to the head and abdomen of the butterfly will cause speedy, and apparently painless death; the insect can then be removed from the net, and be pinned in position within the box, or be

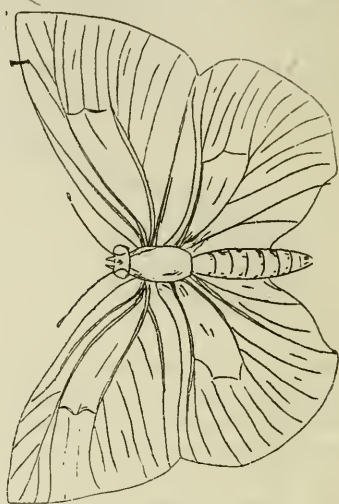


Fig. 5.

butterfly, the *Pieris brassicae*, of popular acquaintance as the large cabbage butterfly. The sketch (figure 2) shows this insect in full size; the entire cut however, entirely fails in conveying an idea of its faint mottlings of color. Its tints are simply white and black; the male is distinguishable by the presence of two large

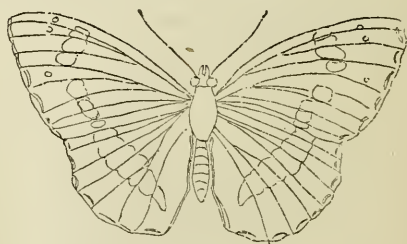


Fig. 6.

black spots on the fore wings. A common insect of close kindred to this is the *Pieris rapae* or small cabbage butterfly; this is shown in outline in figure 3.

Our next capture is that of a more attractive insect, the bordered sulphur butterfly (*Colias philodice*) sketched in figure 4. This is of sulphur-yellow color, both pairs of wings being bordered with

black; a black spot is prominent in the central cell of each of the anterior wings, and lighter spots are seen on the hind wings.

While we are examining this specimen, another, also of a yellow color, approaches; this we may take without difficulty because of its leisurely flight. It is the

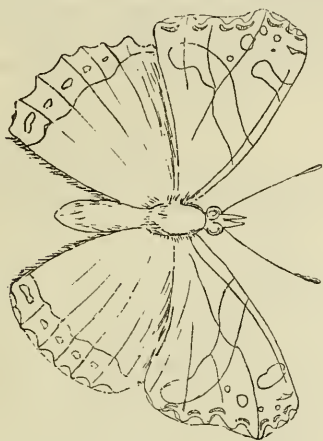


Fig. 7.

Citron butterfly (*Calidryas eubule*), sketched full size in figure 5. In color it is lemon-yellow; almost entirely devoid of markings above; the antennae are of a fine rose color.

In striking contrast with the preceding pale wings is the White Admiral (*Limenitis sibilla*), of which we have here (figure 6) a splendid example. The

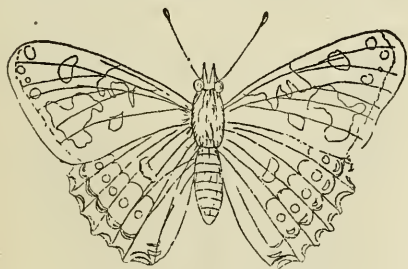


Fig. 8.

upper side of the wings is of a dark color, almost black, in fact; with a bold band of white, divided into spots, passing across both pairs of wings. The beautiful creature frequents wooded lands; it is by no means easy of capture.

The Red Admiral (*Vanessa Atalanta*) is a magnificent insect: here (figure 7)

we have an example. Its wings are richly variegated below, with dark upper surfaces except for the bold relief caused by the vermillion bands running across. It is a swift flier and will tax our skill to capture it.

Here is another rapid traveler, called from the variety and beauty of its colors, the Painted Lady (*Vanessa Cardui*); it is outlined in figure 8. This tinted gem is to be found in fair abundance throughout our valleys, from early spring till late autumn. The upper side of wings are generally dark, with many tawny variations and well-defined spots. The hind wings are more variegated; there being

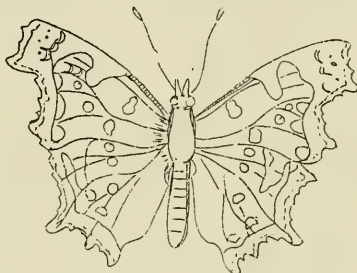


Fig. 9.

many lustrous spots. On the under side the spots resemble in their brilliancy, the sparkling eyes of birds. The hind wings are gently scalloped.

Our next successful stroke secures for us a specimen of the Comma Butterfly, or the *Grapta C album*; it is shown in surface view and in profile in figure 9. The wings on their upper surface vary from tawny to brownish red, with much darker mottling; below, the wings are much duller; but a prominent and characteristic marking, which, indeed, has given to the insect both its popular and its scientific names is the bright silvery

mark, shaped like a comma, or as some suppose like the letter C. The wings are very much indented on the edges: so much so in fact, as to appear ragged. This insect may be found in early spring as the imago hibernates, and appears on the first approach of warm weather.

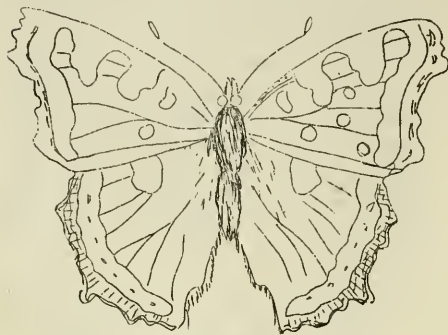


Fig. 10.

A handsome creature is the Tortoise-shell Butterfly (*Vanessa Polychloros*), shown in figure 10. The prevailing colors are black and brown, the variations and mottlings being of the richest description. A closely related insect is the small Tortoise-shell butterfly; in this the colors are more clearly defined.

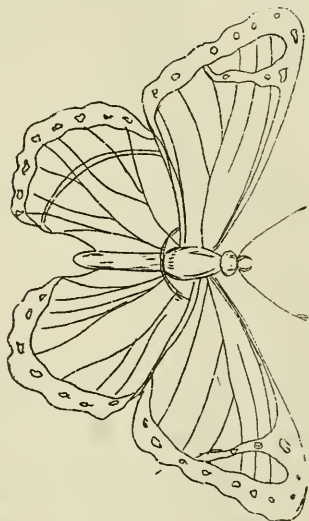


Fig. 11.

The Banded Red Butterfly, (*Limenitis disippus*) comes next to hand. This is a beautiful creature; its form is sketched in figure 11, though no outline drawing can convey an idea of its rich appearance.

Its wings are brown-red, with curved lines and other variations in black, and rows of spots on the margin. This butterfly is called by some Berenice, the name having been bestowed by its admirers after Berenice, wife of Antiochus, King of Syria, who was reputed to be the handsomest woman of her time.

Dark tinted, yet richly colored is the yellow-bordered butterfly, called also the White-bordered butterfly (*Vanessa Anti-*

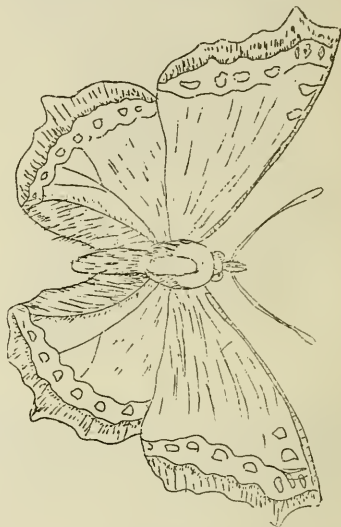


Fig. 12.

opa); and this variety is plentiful throughout our hills and valleys: (see figure 12). The prevailing color on both wings is rich purplish brown, with a yellow border; in some cases the marginal band is almost white: black spots vary the light

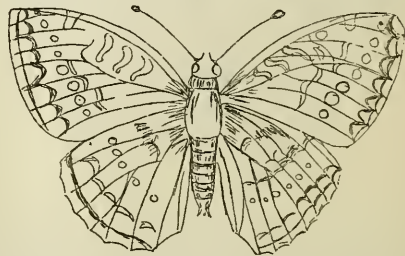


Fig. 13.

border: inside this yellow band is a line of bluish spots. It is called by English entomologists, the Camberwell Beauty, the first part of the name having reference to the place at which the best specimens were to be found. In England the

insect is very rare. With us, it is among the earliest of spring butterflies, but the specimens appearing first are usually much battered and otherwise mutilated, owing to the fact that the adult insect hibernates and therefore has to endure

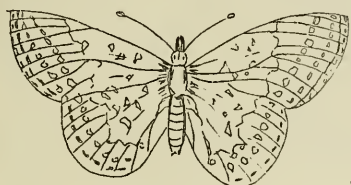


Fig. 14.

the inclemency of the year. The specimens appearing later are rich and beautiful.

Ah! by a fortunate stroke we have secured one of the yellow-banded Silver-wing Butterflies, the *Argynnis cybele*, (figure 13). This is yellowish-red in color with many spots and markings on both the upper and lower wing surfaces; the most attractive markings however, are the silver lines and spots, which give to the insect its name. The insect may best be captured while feeding, as its flight is ordinarily very rapid.

The Meadow Butterfly, or Meadow Brown, (*Argynnis bellona*) is a smaller but related species; it is sketched in figure 14. It is a common kind, and very beautiful in its yellowish red suit with much marginal and surface decoration, in black and silver, with occasional violet markings.

By good luck we have taken a pair of the Pale-blue butterflies (*Lycena pseudargiolus*); the male is shown in figure 15, and the female in figure 16. The wings are generally azure-blue, with dusky borders in the female. A number of closely related

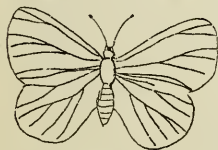


Fig. 15.

kinds are to be found: all of them being known as small blues.

Strongly contrasting with the small beauties just examined is the gorgeous yellow swallow-tail butterfly (*Papilio turnus*), sketched in figure 17, much reduced in size. It is our largest, and according to the judgment of many

people, our most beautiful butterfly. In color it is pale yellow, with many bands of black; and with bluish and orange markings on the inner borders of the posterior wings. The peculiar projections on the hind wings have given it the popular name of swallow-tail; it is one of a varied class all so distinguished. By some

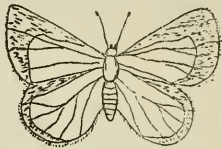


Fig. 16.

these butterflies are called knights or chevaliers. The yellow swallow-tails are good fliers and yet they may be easily taken; they like to alight in muddy places in roads, apparently to sip the moisture; I have seen at times scores of them so engaged within the space of a few square feet.

Has our hunt not been a successful one? Sixteen fine specimens, besides

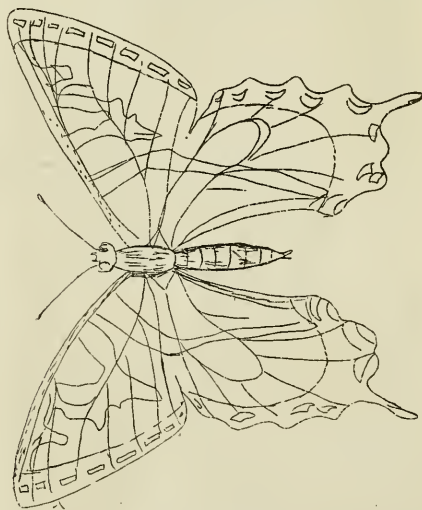


Fig. 17.

duplicates. Does it seem perhaps cruel to some to thus kill these flying gems and floating beauties? Truly we should have great regard for life in any form; indeed, I think the man who kills a fly without giving to the world good recompense for the life so destroyed, infringes the law. Yet in the slaying of butterflies we are warring against the pests of our orchards and gardens, the destructive caterpillars whose ravages are so marked. It is better to kill the adult insect before

the eggs are deposited, than to kill the hundreds of larvae appearing later. In killing these insects, we should employ means that are sure, speedy and painless; and seek to gain good from the specimens so secured, by learning something of the lessons of their little lives.

J. E. Talmage.

THE TITHE BOY.

[The following anecdote was brought to the present writer's mind while reading "Mark Twain's" "Connecticut Yankee." Readers of that great work will at once remember the coincidence of the quaint Anglo-Saxon story, with the following incident, which is reproduced from the original German-Swiss of the late Dr. Franz Joseph Schild, of Solothurn, published in Volume XI. of Sutermeister's invaluable collection of idiomatic Swiss-German prose and poetry, under the title of "Schwizer-Duetsch," 1882.]

Hereabouts the word goes that the Frenchman (rather a "Welshman") said: "Every year a cheese, isn't much cheese; but every year a child, is much child." Well you may think so, that in this way and method there's soon a goodly family, and many a time there arises a quandary as to how to make the two ends meet.

That good man, the "Welshman," is more than right; but with his little "saw" he tells us something more and quite different. He means to tell us that a humble, not "hefty" man with so many youngsters, is in a bad row of stumps, and now and then feels like breaking down under so heavy a load. The "Welshman" is right, and not right. If you go through the catalogue or the categories from top to bottom, from the "gentleman" to the plain artisan and laborer, all sorts of households, you find and see many a thing you would not have expected to come across.

* * * * *

Out here in the country they don't take things so particularly scrumptuously; be there one more or less at the table, be there an extra griddle cake more or less, so it be of God's will; the people go out into the field with equally contented mind, "dew-bit" (see Trench) and afternoon

"snack," keep a-pegging away merrily and honestly, and strive to raise one "kid" as honorably as another; and then you may go and compare the round and red faces of such children with those from the city.

The "Tailor-Hans" of Grenchen, the honest old soul, could have told you wonders about it. Methinks I still see him standing before me in his drab knickerbockers, his worsted jacket and his half-crushed black felt hat, packing a sack on his shoulder, peddling around in the village, buying pig's bristles or goat hair, or going down to the city, running after all the druggists to offer them herbs, roots, barks and berries, turning every honest penny over till image and superscription are worn down.

Then methinks I still see Hans's frau, the "Tailor-Gretel," the little, talkative buzzing-bee, with hamper on her arm, making her weekly trip to the city every Saturday, to execute her errands for the reverend parson or vicar, the town president or the vice, this member of the court or that tavern keeper, coming home with divers tales of town.

Hans and Gretel set great store by each other, as was fit and becoming; thus Heaven took delight in the happy pair and did not in vain remind them of the "Welshman's" "saw" of "every year a boy makes soon many boys."

Thus "Tailor Hans's" household went on increasing and grew more numerous by one boy every year, without either of the parents pulling a sour face or heaving a sigh of discontent over the matter; on the contrary, when some meddlesome "good friend" or sympathizing neighbor would undertake to aggravate Hans's heart and to make his load weigh more burdensome, he'd answer in confident parlance: "Oh pshaw! what do you want? It's always been thus and always thus it will be. He who gives me my lads will help me to raise them! For all that, they shall all have enough to eat and be brought up in honesty." And Gretel, the alert, merry soul, whom folks now and then would "guy" behind a half-pint of "cordial" about her crew of little ones, did not get angry but told the

gossips: "What about it? I just like my little brats the best and they are the loveliest, when you can cover a couple of them with a bread pan. They're a-growing every day and if they don't grow bigger than me, they are soon grown up and can give us a lift. If they're born for good fortune, they'll get big enough; but if they're born for bad luck, they'll soon be too big. Be it as it comes; the good Lord 'll know what He's a-doing, and He visits His own, the one with this, the other with something else."

And thus year succeeded year, and every year there was one more childbirth "bake." The bigger children kept growing still bigger and helped pulling the smaller ones through. Hans and Gretel ran up and down on their errands, in odd times did some planting and provided against winter; and indeed, it was a real pleasure to see the children so gay and healthy with all their meager fare.

Now there was a year once, when spring was favorable, also summer and fall; there was no hail nor other storm, and fair sunshine; the grain gave a goodly yield and the potatoes and grapes prospered to make everyone feel good—in short, it was a prosperous year nothing better could be desired.

"Tailor-Hans," too, had nothing to complain of; he had "stuff" in plenty, so that he could look ahead through the winter's prospect in full glee, not having to worry as to what his folks would or could get to bite and chew. But Heaven did not forget Hans and Gretel in another respect: Heaven sent him the tenth boy and they both had the same cordial joy with him as they had experienced with the first-born.

Also all the farmers had a special blessing this season, and in true farmers' delightful manner they would fill barn and cellar to overflowing. But others there were, who experienced no less agreeable a sensation at the sight of all this plenty.

Methinks I yet see at this very time how the worshipful fathers of the abbey went fumbling and rummaging about in the old vaults and looked for casks and

grain chests, or how one or the other of the exploring "collectors" came in with reports how many loads of hay were made on such and such a field, how many scores of sheaves were brought to the tithing barn, and how many vats the vintage tithes would yield, and how good the wine was.

Methinks, too, I still hear the rustle and bustle on the stairways and in the garrets of the old and venerable abbey, when the farmers in their coarse wooden shoes came with their corn tithes, for the pious fathers' bins, or how this one or the other, out of spite, would kick some distaff or spinning wheel of the matronly housekeeper into a corner of the dusty darkness under the roof.

Just as the reverend canonici, in the midst of all their high galore of "taking in tithing," hardly knew where they were standing and where to put all the good things brought to them, there came an elderly man with a covered hamper into the cloister. What a joy for the good reverends; how they kept buzzing around the visitor! how they made inquiry upon inquiry, as to how he had been blessed with increase in store and in basket, because they thought he was one of the rural collectors or else one who was bringing them, for the "glory of God," a solid smoked ham, a beef tongue, or a heavy roll of silver in money.

But how the reverend fathers gazed and gasped when the stranger uncovered his hamper and said: "Oh, I have nothing particular to grumble about; I have been blessed again the same as about every season before. As I know that we folks in the country owe you the tenth of all our raising, I thought, as a dutiful tributary from Grenchen above, I would not hide anything, and bring you the tithe myself—here, take it, it's the tenth boy my Gretel has given me; he belongs to you!"

The grave reverend canonici enjoyed the joke hugely; the Chapter redeemed his due tribute, gave Hans ten shining silver thalers on his horny palm, and promised him the same contribution for every boy he might get hereafter.

Hans had twice more occasion to knock

at the abbey portals on a like errand, and the reverend fathers kept their promise; but the third year when it was a girl, they declined the honor, compassionately remarking that they wouldn't give any this time, as it had been an "off-year."

Gretel remained thereafter as healthy

and alert as she had persisted in being before; and she would not have given up the "nestling" little girl, for any price. And if any one asked her how many children she had, she'd answer, "a big dozen and one in the bargain,"—and the immediate topic would be "the tithe boy."

Leo Hæfeli.

THE CORNER STONE OF CHARACTER.*

Integrity is the corner stone of human character. Square, white, majestic it stands to uphold the fairest superstructure of a noble life. Shakespeare speaks of a "noble passion" as being the "child of integrity." This is a proud distinction: to be the recognized parent and author of virtues which draw men nearer and nearer to the exalted God-like state of being.

If you will examine the definition of integrity you will find that it is accorded a mighty scope of qualities. It is more than honesty, or sobriety, or benevolence, or courage, or patriotism, or chastity. It includes them all: and without each of them and more, integrity is not complete. Judas might have been honest in the strict sense of the word, but he had that warp or fault in his character which robbed it of integrity. Arnold was full of daring courage, even to intrepidity, but he lacked in patriotism, and to that full extent his integrity failed. The famous Doctor Johnson says that "integrity is incorruptness," and this is near to an adequate definition. But besides this, the grand word is used to express the saving of a nation, or a church, or a cause, as an unbroken whole. And so, when I have been blessed with an opportunity to speak to our young people upon this subject, I have had pleasure in thinking of integrity as a strict adherence to *all* the principles of the Gospel of Jesus Christ, thus maintaining incorruptness, and upholding truth as an unbroken whole.

It is not sufficient that we shall know the Gospel, and know it for ourselves. It is not sufficient that we shall have fair repute among our associates. Knowledge may exist, and temporary popularity may be enjoyed, without that perfect quality of integrity. Whenever I hear a man say, "I want to appear consistent in this or that matter," I feel like suggesting to him, "Never mind consistency; be true; be guided by integrity, and you will find that consistency will take care of itself." What the world calls consistency is but too often the exact contrary—a shifting evasion—to avoid the heroic acknowledgement of changed conditions or newly acquired information. It is not, truly, either good name or consistency in man or woman that is "the immediate jewel of the soul." These are but the settings—valuable, but not priceless—for the real gem is integrity. And so it is beyond measure important that the youth of the Latter-day Saints shall preserve the incorruptness which is their birth-right. Integrity is the true greatness. It incites to patient endurance. It looks less to yesterday, than to to-morrow, and less to to-morrow than to God's eternal years of future. As Oliver Wendell Holmes has said of truth, it is

Not always right in all men's eyes

But faithful to the light within.

The world is dazzled by worldly success, by the acquisition of fame and fortune, and grows to believe that all such triumphs of personal pride or vanity are the proof of individual merit and superiority. And yet a man may be so cunning in politics, so keen in business, that he can achieve distinction and the envy of

*A lecture delivered by August T. Wright, of Ogden, Utah, at the Y. M. M. I. A. Conference in the Tabernacle, Salt Lake City, May 31, 1891.

his fellows, while he is not the possessor of one atom of real greatness. Greatness of mind, and greatness of soul, either in prince or peasant, are inseparable from integrity. Like love, this quality of incorruptibleness "lays the shepherd's crook beside the scepter." And that man is God-like in greatness, though dwelling in a hut, whose integrity is untainted. A pretentious and gaudy building may arise upon an insecure foundation; it may lack a staunch corner stone; and when the showy structure tumbles into ruin, we can say that the edifice lacked in integrity. So a scheming and ambitious man may rise to sudden elevation, gaze and wondered at; but if he fails in having the chief corner stone of character, he cannot be safe a day; nay, not an hour.

In this Church we have seen men who were adorned with many of the virtues which bless and enrich our common humanity, attracting all eyes and thoughts to them by their shining qualities, who, in the moment when absolute integrity was required, have failed and fallen. Others with simpler characteristics; with less brilliancy to draw the gaze of the multitude, have stood the test, and have aided to the end of their career, in achieving triumphs of the faith.

A diamond may be beautiful to the eye of a novice, but when put through the close examination of the expert, it must possess rare combination of qualities in order to be pronounced a perfect gem.

The integrity which marks man for usefulness here and exaltation hereafter, is not a gift or faculty which is inherited in its full perfection. Like a talent for music, or a genius for mechanism, it must be assiduously cultivated. In this Church especially, children come into earthly being with exceptional powers of incorruptibility; but as the child grows into youth and maturity, those powers must be strengthened and enlarged, in order that the integrity of the boy or the man, may be sufficient to withstand the greater weight of trials and the fiercer assaults of temptation, which come with the added years of life. There is no such thing as invariable spontaneous integrity among weak creatures of the flesh. The will

must be forever on its guard to stay the straying footstep. To a man who possesses the sublime characteristics of incorruptibleness, there is no such thing as expediency. His conscience, not his selfish desire, is his monitor; and his integrity demands the execution of the righteous prompting. To him there is spared much of that agony of doubt which afflicts humanity. His purpose is good, his deed is good; the event is with God. To have acted with perfect incorruptness, is itself a reward, no matter if the result may seem to be a temporary loss of fame or fortune; but what can atone to a man for having vainly stooped to unworthy means to gain an end? Success, obtained by the sacrifice of integrity, carries with it a life-long sting of self-contempt; failure, incurred despite such sacrifice, carries with it not only shame, but the bitterness of all self-reproaches. On the other hand, failure is not real when one has preserved his integrity throughout his endeavor; for there is still a lasting comfort in his soul; and success, when thus achieved, is thrice blessed and a joy forever.

The man of integrity, however modest and retiring, becomes in time, either in his life or death, an impressive example and director to others. He is like a lighthouse, which gives warning in the hour of darkness and doubt, of rocks which beset the course of voyagers and threatens to wreck the fabric of life's vessel. His spirit is the oil which feeds the helpful flame, and scores of benefited ones whom he can never know in this probation, may shower blessings on his name, and thank him for the saving guidance which led them through the dangers and into the haven of security.

There is no duty to which a man may be called, in which this quality cannot have its large part. There is but one kind of integrity, but it may govern in every vocation. In religion, in politics, in business, in social life, integrity makes its certain and enduring triumphs.

When the corner stone of an imposing edifice is laid, with profound ceremonials, the stone is consecrated to remain so long as the structure shall endure.

There should not be less solemnity, or consecration in laying the chief corner stone of a noble character. It should be pledged to stand while life shall last and eternity endures.

Individual integrity will bring community integrity. The nation or the church cannot be better than its constituent parts. An aggregation of personal

incorruptness will insure for the community that other definition of integrity, "Preservation as an unbroken whole." And that is what God's people are striving for upon earth: to maintain His cause an unbroken whole, until such time as Jesus shall take the reins of government Himself, to rule forever in incorruption.

FUNCTION OF THE MEMORY.

II.

FAMILIARITY with the bed of sickness, has been the lot of many; these have carefully marked the suffering and agony of the chamber of death; but no sooner has the spirit left the tabernacle, than a smile, placid and beautiful as that of an infant, has supplanted the marks of anguish upon the face of the sainted dead! Shall it be said that this is the testimony of recognition, the resurrection of memory, and among the evidences of a life to come? "But," says the objector, "these are but theories and surely so important a principle should rest on foundations more secure." "Besides," says another, "this spirit of man has never yet been seen; no surgeon's skill has ever detected this duplicate of materiality, and that which is not seen, need not be believed!" This is one of those shallow sophisms of unsound philosophy, which can only affect the uninformed; we may not *see* the perfume of a flower, the atmospheric air or rarer gases, but their existence is not disputed, they are cognizant to other senses if not to sight; and are judged of by their effects, just as men may judge of rarer element and force!

There is a realm of thought, there are sources of information which transcend the schools, and constitute a department of spiritual philosophy recognized of religion and sustained of sacred books, beyond the hearing of the ear, or the seeing of the natural or the physical eye! This philosophy and science declares that spirit may assume such material form as shall be visible to material senses, or that the physical eye may be

adapted to spiritual things. There are illustrations in both directions in the Scriptures. The servant of Elisha had his eyes opened to behold that retinue of the heavens which was for the protection of the Prophet, and the presence of the angel at the door of the Savior's sepulchre may be cited for the purposes of reflection. Spiritual things are spiritually discerned, and recognition implies that exercise of memory as exemplified on the Mount: "Lord let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias." Neither of the latter had been known to Peter in the flesh! "Now faith is the evidence (or assurance) of things not seen," that is by the natural eye; and it is a question for spiritual philosophers, as to whether knowledge by faith and righteousness may not after all be the simple removal of those clouds which overshadow the soul, in its alienation from goodness and from God! And whether by obedience to principles of truth this cloud is not susceptible of removal, and the old knowledge bound to return again by the power of memory, and the revealing spirit of God.

In that marvelous record of Job's integrity, from this point of view may it not be discerned, how through the fires of trial he was so chastened and purified, that the normal action of his spiritual organization prevailed over the material, and with those trials came back again that vivid perception and memory which enabled him to say, "I know that my Redeemer liveth, and that he shall stand upon the earth in the latter-days?" And

mayhap this is the process by which is attained that boon called "life eternal." As it is written, "This is life eternal, to know God and Jesus Christ whom he hath sent!" If pre-existence is a cardinal doctrine of spiritual philosophy, may it not be asserted that these august personages were known to Job and to those who have been subjects of the Gospel and the revelations of Jesus Christ? If this knowledge once had, is obliterated by the fleshly covering, and if this covering or veil can be partially removed by bringing the flesh into subjection through the righteousness of faith, may not this restore the former knowledge and so enable man, finally, to gain this eternal life?

It was said of the Savior that "in his humiliation his judgment was taken away;" on the other hand, it is also said that "the Spirit was given unto him without measure." Could this be in any way the secret of that marvelous memory he exhibited when he said, "Father glorify thou me, with the glory which I had with thee before the world was?" This is the most transcendent effort of memory within the range of sacred literature, and the disciple may reasonably ask, whether his powers of memory can be so enlarged as to reach the same clearness of vision and memory of the past.

It was promised the early disciples that if "their eye was single their whole body should be full of light,"—and in the last great blessing given by the Savior, when he promised them the Holy Ghost, he defined this as one of the special prerogatives of that Spirit, that "He should bring all things to their remembrance and show them things to come!" Of the two promised blessings, the restoration of the memory, even as to things of spirit or pre-existent life, seems more easy to human vision, than the showing of "things which are yet to come."

Upon the whole it appears as if in the elucidation of Divine philosophy; in the practice of exalted principle, the cultivation, enlargement or restoration of the eternal function of memory is a foregone conclusion; and man may yet in the pro-

gressive experience of the things of God, be able to solve many otherwise mysterious problems, which are at present far—very far beyond the pale of human solution! It has been said "a thousand times," that any child could ask questions, before which the bravest philosopher would hesitate ere he could reply; yet it is fully demonstrated that intelligence is not only progressive, but aggressive; the spirit of inquiry rests upon the nations of the earth, and every day, some secret is wrested from the domain of uncertainty by the indefatigable mental effort of a wonderful age; at times, one single individual soul grasping the prize of discovery after years of toil; at other times, simultaneous revealing comes without collusion, as if susceptible organization at distant points were ordered of Providence, or were discovered of those higher intelligences, who, preparatory to the startling changes of "the fullness of times," had in view the saying of the prophets, that "many shall run to and fro in the earth, and knowledge shall be increased."

It may, however, be fairly asked in all this, whether in the material or spiritual phase, newness can be truly said to exist? There is everywhere the dominion of law; everywhere the adaptation by intelligence of things to their environment, as appeared to be necessary in the case of the Savior, who after the resurrection seemed to require forty days of semi-earth life ere the body became divested of the cruder elements, and be in fit condition for that translation, which in his disciples is brought to pass, through the refining processes of the grave!

Countless thoughts—unbidden thoughts, but yet important ones, for "as a man thinks so he is," come to the inner soul; they ask reception. they are begotten of our religion, we would answer them when possible in the words of inspiration, if not too big for utterance; we have our moods of query, and moods of solution; and many a precious truth colors the fabric of our common life, brightens its warp and woof, passing from its fleeing shuttle the threads of ruddy gold, and in

trembling expectancy hoping that the pattern will be so blended and made beautiful, that it may be meet for the Master's use.

"For we also are His offspring," said the heathen poet, and the voice of revelation hath declared also, that in the pre-existent condition, this was the status of spiritual organization;* that earth's teeming myriad are the posterity of one grand head, but now, far from past associations, with memory in suspense, in our humiliation, (as was said of Jesus) our judgment is taken away; yet memory can be restored, judgment (as in the case of the Savior) can be renewed, and when this sense of divine origin is fully perceived and estimated, surely that same sense of honor and dignity which inspires the scion of a lordly or a royal house to maintain a character beyond reproach, will operate on the souls of such as are still further adopted in the order of predestination to be the children of the covenant; that they will, shunning "every appearance of evil," purify themselves as God is pure; they will feel this to be obligatory as members of His Church, as receivers of that spirit, the Holy Ghost, the Comforter, "which is

to bring all things to their remembrance, and show them things to come."

Surely this will never come to the one immersed in self, in things of this life, things of sense, whether trade, speculation, fame or other elements which are "of the earth—earthly;" where the "eye is single" the whole body will be full of light, or our faith is vain.

This is a delightful theme, its possibilities are illimitable; susceptibility alone is needed, yet the promise is to the Saints; they are the leaders in religious thought, the custodians of Gospel Truth; inspiration on these lines constitutes their present mission; however the world may lead for the moment in secular or material things, the same spirit will give even their application, until by and by, the sons of Zion will lead in invention, discovery, science, architecture, music, as they do now in faith; the whole or greater part thereof, being but a reproduction, consequent on purity of life and the restoration of memory in regard to things behind the veil, and their utilization on earth and time, when in the "restitution of all things," the earth and all its willing denizens shall be fully and finally redeemed!

Henry W. Naisbitt.

* See Numbers xvi, 23.

EDUCATION.*

WE have in this Territory a system of public schools, now free, where our children can learn the rudiments of what is popularly called education; but the system, though good as far as it goes, is not complete, inasmuch as all religious training is carefully excluded. To my mind, the knowledge and love of God should be the basis of all true education. I conceive it to be the duty of every member of our Mutual Improvement Associations, of every member of the Church of Jesus Christ of Latter-day Saints, and, indeed, of every human being on this earth, to seek to know the will of our Heavenly Father, and to un-

derstand His purposes concerning us; and then, to do His will, and to carry out His purposes. This, as I have said, should be the aim and end of all true education.

We have been placed upon this earth for a wise purpose, and in pursuance of a plan devised by our Heavenly Father for our good. He has deigned to reveal to us some of His purposes and a portion of this great plan. He has given unto us certain laws, which, if obeyed, will entitle us to go on forever progressing in knowledge, intelligence, wisdom and power, until we can come into the possession of all truths, and become gods ourselves. That system of education which embraces all truth in every branch of learning, is, it seems to me, the only one that can satisfy the longings

*A lecture by Capt. Willard Young; delivered at the Y. M. M. I. A. Conference May 31st, 1891.

of the human soul. The plan which God has devised for the carrying out of His purposes respecting the inhabitants of this earth, and which we call the Gospel, does provide a way whereby we may come into the possession of all truth. Should we not, then, study the principles which will lead to so glorious an end?

In pursuing this system of education, our first duty, or lesson, will be to learn to love the Lord with all our might, mind and strength; for if we do this, we will always keep His commandments; and if we keep all His commandments, there is nothing that can prevent our attaining to all the knowledge and power of the Gods. I say, while we live, it is our duty to love the Lord with our whole souls. This is our first and foremost duty. We should love Him better than we do father or mother, brother or sister, son or daughter, husband or wife; better than all things beside; better, even, than life itself. This, no doubt, will prove a hard lesson for most of us to master; but it is a lesson that must be learned, if we wish to pursue successfully the true system of education; that system which, when completed, will make of us rulers over worlds.

Our next lesson will be to learn to love our neighbors as ourselves, and to do by them as we would that they should do by us. This is another difficult lesson to learn, but it can be mastered, like the first, if we will strive to do so with all our power.

Our system will require that we learn how to control the human mind and body, so as to bring every power and faculty of the same into subjection to the will of our Heavenly Father.

It is not expected, nor intended, that all our lessons shall be learned in a day, nor in a year. On the contrary, we expect to go on improving and learning both in this life and through the life to come. We must, however, remember, that now is the appointed time to commence to lay the foundation of our exaltation for time and eternity. We should treasure up the knowledge that is imparted to us, for the Lord gives only a little at a time, line upon line, and pre-

cept upon precept, to the children of men.

There has been enough revealed in reference to the plan of salvation, to show us the necessity of filling up our days with good works. We should all remember that great things depend upon our individual exertion; and that the work which has to be accomplished in the last days is one of vast importance, and will call into action all the energy, skill, talent and ability that we possess.

We will have to qualify ourselves for this work by seeking knowledge and wisdom from the best books; by educating ourselves in all the learning of the day—all that our public schools and colleges can teach us—in literature, science and art; and by acquiring knowledge and skill in business and trade, and in all mechanical pursuits.

Keeping in view the fact that all truth and all intelligence, as well as all power, are necessary to fully qualify us for the position we seek, and that we *must* acquire them, before we can attain to the highest glory, it will be seen that there is no subject of study, nor kind of labor, that cannot be pursued with profit, so long as it tends to inform the mind, exalt the feelings, enlarge the capacity, or in any way carry out the purposes of our Heavenly Father.

The Prophet Joseph Smith said: "Whatever principle of intelligence we attain to in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life, through his diligence and obedience, than another, he will have so much the advantage in the world to come."

We are all so organized that we can progress in the scale of knowledge and intelligence; and the least of us can attain to a full and complete knowledge and comprehension of all truth: that is, to a full and complete salvation, if we will but follow strictly and faithfully the order ordained and revealed for the exaltation of the human family.

The work that devolves upon us in carrying out the purposes of the Lord in these the last days is, as I have said, of vast magnitude, and almost, if not quite, beyond our comprehension. Joseph

Smith said: "Its glories are past description, and its grandeur unsurpassable. It is the theme which has animated the bosoms of prophets and righteous men from the creation of the world, down through every succeeding generation, to the present time."

The Church of Jesus Christ of Latter-day Saints, organized in conformity with the revelations of our Heavenly Father, is expressly designed for the education of the human family, and is fully qualified and eminently adapted for the carrying out of this, the true education. Every faithful member of this Church is, and every human being should be, an earnest pupil or student in this great institution of learning.

At the United States Military Academy, at West Point, not all of the young men who are sent there as students, graduate. Those who utterly fail in any part of the prescribed course of study, are dismissed and sent away. Those who successfully pass all the requirements, are given commissions as officers in the army. Their rank in the army is determined by their class standing; and those students who show most proficiency, and graduate highest, are given their choice of positions in the different arms and branches of the service. So it will be with us, when we come to get our rewards for the work done in this earthly school. The earnest, faithful student and worker will win the prize, and will be placed over him who is careless, and slothful, and negligent.

I would have you keep in mind that every member of this Church, who has arrived at years of discretion, occupies the position of teacher in this great educational institution, as well as that of student. It is, perhaps, even more important that we should honor and magnify this position, than that of pupil, for its responsibilities are greater. It is not given to us all to perform the same work, or teach the same classes. At the military school of which I have spoken, the object is to make good soldiers of all the students; soldiers who will be loyal to the government, who will try to obey its laws, and who will fight for its flag,

and fight intelligently; but there are in this school different professors and instructors, as of mathematics, of languages, of engineering, of drawing, of chemistry, of law, as well as those engaged in the manual training of the students in their various drills, fortification work, bridge-building and mining. So at other colleges, where the object may be to make of their students doctors, or lawyers, or engineers, or scientists; those occupying the position of teacher are not all employed in the same department.

We have amongst us the different orders of the priesthood, each order having its special duties to perform in connection with the great institution of learning, of which Jesus Christ is the head. We have also our Sunday Schools and Primary Associations; our district schools and Mutual Improvement Associations; our literary societies and stake academies; our choirs and musical organizations; our newspapers, magazines, and books; each laboring in its proper department. We have also our professional men and our business men; our mechanics and our laboring men, and the various classes of society, all laboring in their proper sphere, it may be in building our temples and homes; in cultivating our orchards and gardens; in looking after our factories and industries; or in performing our home and domestic duties. Then there are our societies and organizations for feeding and clothing the poor and needy, and for ministering unto the sick and the afflicted. These are all departments of the institution in which we are enrolled as students, and engaged as teachers. No matter in which department we may be appointed to labor, we should strive to do our duty in it, for they are all necessary for the perfecting of the human family.

Some of us may feel weak and not capable of mastering so grand a course of study; or we may not feel qualified to act as teachers in this great institution of learning. We can at least say, as President Young once said, "I will do all the good I can, and all I know how to do; and I will shun every evil that I know to be an evil. I will apply my heart to

wisdom, and ask the Lord to impart it to me; and if I know but little, I will improve upon it, that to-morrow I may have more, and thus grow from day to day in the knowledge of the truth, as Jesus Christ grew in stature and knowledge from a babe to manhood." If we will do this, we will prove good students and will, besides, exercise a great influence for good as teachers; for example is ever a greater teacher than precept. We can then feel justified in invoking God's blessing on all that we do, whether in public or in private, in business or at home.

I would have the young men and young women in our midst remember that on their shoulders will rest the responsibility of carrying on God's great educational work in the last days. We, the young people, are, therefore, under obligations to qualify ourselves for our future duties and positions.

I would also have parents remember that the characters of their children are largely formed in youth; and I would urge them to attend to the proper training of their little ones, before it is too late.

On this subject President Young once remarked: "It depends in a great degree upon the mother as to what children receive in early age of principle of every description, pertaining to all that can be learned by the human family. I will tell you the truth as you will find it in eternity. If your children do not receive impressions of true piety, virtue, tenderness, and every principle of the Holy Gospel, you may be assured that their sins will not be required at the hands of the father, but of the mother. Lay it to heart, ye mothers, for it will unavoidably be so. The duty of the mother is to watch over her children, and give them their early education, for impressions received in infancy are lasting. You know, yourselves, by experience, that the impressions you have received in the dawn of your mortal existence, bear to this day, with greatest weight upon your mind. You will no doubt recollect reading in the Book of Mormon, of two thousand young men, who were brought up to believe that, if they put their whole

trust in God, and served him, no power could overcome them. You also recollect reading of their going out to fight, and so bold were they, and so mighty their faith, that it was impossible for their enemies to slay them. This power and faith they obtained through the teachings of their mothers. The character of a person is formed through life, to a greater or less degree, by the teachings of the mother. The traits of early impressions that she gives the child, will be characteristic points in his character through every avenue of his mortal existence. Mothers let your minds be sanctified before the Lord, for this is the commencement, the true foundation of a proper education in your children, the beginning point to form a disposition in your offspring that will bring honor, glory, comfort and satisfaction to you all your life-time."

It is then the field of labor and the mission of our mothers in the Gospel plan of education to lay the foundation upon which their children must build. I shall not stop to define, as might be done, the special mission and duties of each of the departments that I have named, the duties of our fathers, of the various orders and degrees of the Priesthood, of the Sunday Schools and Stake Academies, or the other organizations of the Church in connection with our educational system. Nor will I endeavor to detail, as it would be appropriate to do on this occasion, what I consider to be the special mission of our Mutual Improvement Associations, and the duties they are intended to fulfil.

I would recommend that the young people of these Associations undertake to educate themselves and the community at large, upon subjects like the following:

- 1.—The reclaiming of waste lands by irrigation; how the supply of water for this purpose can best be increased, and the profits accruing from irrigation. The engineering details connected with this subject, including the proper location of reservoirs, the construction of dams, canals, ditches, etc.

2.—The need of good roads, how they can be best constructed, their great economy, and how they tend to build up a community.

3.—The general principles of political economy; reasons why home industries should be fostered, and descriptions of existing home industries, or suggestions as to new ones.

4.—The general principles of domestic science, including the warming and ventilation of our homes and places of public assembly; domestic water supply, and the disposal of household waste; and the proper preparation of food.

5.—The need of manual training in our public schools, and how independent manual training schools might be successfully conducted.

6.—Civil government, and particularly

a study of the principles embodied in the Constitution of the United States.

7.—Any of the natural or physical sciences.

I only make these suggestions as I understand these subjects have not been included, at least generally, in the field heretofore covered. I would not have you understand that I regard them as of more importance than those heretofore generally considered in the fields of theology, history, biography, literature, oratory and Music. But they are important and appropriate for use in our Mutual Improvement Associations. Indeed any subject which has for its object the elevation, improvement and salvation of the human family spiritually and temporally, can safely be made a subject of study with you.

LIFE AND LABORS OF ORSON PRATT.

ELDER PRATT left part of his family in Iowa, when he went on his mission to England. He and his family were like the rest of the Saints—in destitute circumstances, as they had been robbed and plundered of their all. The winter before he left them, their best meal was frozen turnips and dry buck-wheat cakes; but he trusted his loved ones to the care of "Him who feedeth the sparrows when they cry." He told one of his wives, that while on his mission he prayed earnestly to the Lord to give him sufficient means to supply his wants and the wants of his family. He said the Lord heard his prayer and blessed him with abundance. He was so destitute of means when he moved from Nauvoo to Council Bluffs, that the brethren furnished him with teams to move them and their little effects. He was greatly blessed in selling his publications while in England, and soon was able to send back means to those he left. In May 1850, after two years absence, he returned to make them a visit. Soon after he arrived he received word from President Young at Salt Lake City that he was released from his

foreign mission to move to Salt Lake Valley—his destined home. In six weeks he returned to England and stayed until the spring of 1851. Having filled his three years mission he came back to the Bluffs to prepare an outfit for a thousand miles' travel with ox teams across the plains. He had engaged thirteen young men in England to drive a like number of teams across the plains. He left Council Bluffs in the month of July 1851. The cattle were mostly wild and the drivers inexperienced. They knew but little about driving cattle, and with narrow tracked wagons and rough roads, some of the wagons turned over and their contents had to be picked up. There were no bones broken, but the staves and wagons were broken. This tried Elder Pratt's patience somewhat, but he stopped a few days longer after the first wagon upset, and bought a few yoke of gentle leaders, but after this some of the wagons loaded with staves again turned over and broke them up badly; the fault being in narrow track wagons. As the journeying progressed, there were a great many things picked up which had been thrown out by the road side, from the wagons of

the gold seekers, who, without experience, had loaded too heavily for such a journey, and being single handed they had to leave what they could not carry.

The journey was long and tedious; many a poor ox laid down to die and his bones, left to bleach in the sun; others were left because they could go no farther until rest and food, found by the way, restored them to strength, and the back companies would bring them on. The sand was so deep in places it seemed almost impossible to pull through it, while the sun was scorching hot in the summer months.

One day there was a narrow escape from death. A buffalo was shot at by one of the company while traveling near a herd of them; a stampede occurred, but the herd passed between the wagons and was soon in the distance. It was forbidden to shoot them so near as it endangered the lives of the people. There was a stampede of our cattle in the night, while camped on the Sweet-Water. When they took fright the noise sounded like a rushing torrent. It took some time to get them together and some of them could not be found. Elder Pratt's wife Sarah went on ahead in the carriage. She ascended a hill and was out of sight, when an Indian sprang out of ambush and, with a knife, was going to cut the horses loose as he held them by the bits. Just at this moment Ormus Bates, her brother came to her rescue and the Indian fled. She had her two children with her, Orson and Celestia. Harmel Pratt, their son, was born on the journey August 21, 1851, on the north side of the Platte River, about twelve miles from Fort Laramie.

The company at one time traveled all day without water. The poor cattle suffered greatly without it, as the roads were very dusty. They came to a stream of water near the mountains at the mouth of a ravine. Here Elder Pratt crossed over as he was ahead of the other company. All of a sudden a thunderstorm came on and the stream swelled to such an extent that the rest of the company could not cross it. Some of the sisters had started fires to wash near the

stream and the rush of water swept their things away down the river. It soon fell and all came over safely.

The teamsters were truly faithful to their task, walking most of the time, doing their own cooking and washing, some driving the teams, others the loose stock. These young men were all unmarried. After arriving in the valley they married, became prominent citizens and those surviving are now grey-haired. A few names might be mentioned: Clements who married a young woman who came in with the family of Elder Pratt; they both died shortly after reaching the Valley; David McKenzie, James Jack, Thomas Ellerbeck, Edward Davis, whose pens still mark the continuance of Church matters, and Thomas Highams, an old and respected citizen of the Twenty-First Ward, this city. William Allred was the carpenter who stood ready at all times to render his assistance.

Arriving on top of the big mountain, Elder Pratt said, "all get out and have a view of the city." They stood there and took a view of this isolated city that seemed to have sprung up out of the elements like magic. Only three years since, he had traversed its barren waste, when there was no human dwelling; when the wild man, buffalo, deer, and the elk roamed unmolested. Now to behold a fair city, resting in peace on the mountain side, filled him with thanksgiving to God who had brought him out of the wilderness.

This short outline of Orson Pratt's travels may bring to the mind of others, circumstances of their own experience on that journey. He arrived with his family in Great Salt Lake City, as it was then named, on the seventh of October, 1851, having spent four years on a mission abroad, crossed the Atlantic Ocean twice and traveled thousands of miles to preach the everlasting gospel to a dark and benighted world.

Milando Pratt.

You cannot hold man's secret crimes before the world; but with glaring hideousness they are brought before the tribunal of conscience.

THE CONTRIBUTOR.

JUNIUS F. WELLS, EDITOR.

SALT LAKE CITY, AUGUST, 1891.

THE POLITICAL SITUATION.

THE local political revolution now going on in this Territory marks an epoch in our history. The two parties which have for so long been waging warfare in these mountains came into existence under very natural circumstances. The Latter-day Saints came here to escape the persecutions experienced in the East, and settled in these valleys with the idea of building up the country, establishing settlements, and avoiding the troubles of earlier times; but with the separation of some of the people from the Church, opposition to it began, and as non-Mormons came into the Territory this opposition became organized in the form of the Liberal Party. To resist this organization the majority of the citizens formed the People's Party. These two parties have been the only participants in local parties since their organization. The Liberal Party claimed to be fighting the doctrine of polygamy, and later charged the union of church and state in the Territory; that the Church controlled all elections and political machinery, and inspired the making of laws. It fought the people at home and in the National Capitol, securing year after year legislation against the majority of the citizens of the Territory. This legislation included anti-polygamy and confiscation laws; laws abolishing woman's suffrage, prescribing test oaths and otherwise abridging the rights of the people. The People's Party was formed to resist these assaults and to preserve the political and religious rights of its members. It declared its enemy to be a party of fraud and corruption, and that the cry against polygamy, made by the Liberals, was merely a blind to cover the real object of the party—the political robbery of the majority, and their disfranchisement. A long and bitter struggle has been engaged in, and our fair Territory has been injured by

the strife. Capital has been prevented from coming here and much suffering has been endured by the people. In the midst of this strife the Manifesto was issued by the First Presidency, and sustained by the body of the Church in Conference assembled. Its promulgation was so open and public that every unprejudiced man accepted it as the end of the polygamy question. Then it was that some sincere and honorable members of the Liberal party, broke from its ranks; declared the objects of the Liberal Party attained; urged the formation of parties in line with the great political parties of the nation, and invited people of all classes to join them. These gentlemen represented both the Republican and Democratic parties and were among the best of our Gentile citizens. Desiring to put an end to local strife the People's party leaders met, discussed the situation, and finally disbanded the old party, leaving each member thereof to join the national party which might best suit his ideas of government. The Liberals, however, with the honorable exceptions referred to, refused to divide on national lines, asserting that the manifesto was insincere; that the resolutions of the people's party were a snare; that the whole movement was a "Mormon" trick and in accordance with the orders of the Priesthood. Though the Church authorities have avowed publicly time and time again that they were not interfering in any manner with politics, the Liberals even go so far as to charge those Gentiles who have withdrawn from their party with being in "a Mormon scheme for statehood." Thus, the organization of strife and discord shows its own insincerity. It was conceived in hate and reared in falsehood, and now when every reason for its existence has been swept away, it still desires to continue the old agitation and bring more misery upon the Territory. But it must succumb to the movement now started in earnest. Its members cannot long survive a campaign against an imaginary foe.

Nothing can stay the progress of the two great parties; and whatever may be the result of the coming elections, the Demo-

cratic and Republican parties are bound to soon take the place in politics lately occupied by the Liberal and People's parties, burying out of sight, however, the bitterness and hate of the past.

On the subject of National politics THE CONTRIBUTOR is non-partizan as it should be; but we propose to present to the people the ideas of government announced by each party. As a beginning we give

to our readers a number of letters by prominent men in politics, Democrats and Republicans; and on the question of division we produce the speech of Judge Zane before the County Republican Convention. This is the only correct and true report of Judge Zane's speech yet published, and will be read with interest by every man desiring the peace and prosperity of the Territory.

REMINISCENCES OF WILLIAM C. STAINES.

THREE weeks before the traveling camps of Israel reached Winter Quarters, I caught the ague which prostrated me every other day. I was traveling at the time in Bishop George Miller's family, and they were all very kind to me in my affliction. By the time we reached the Missouri River, we got entirely out of meat and very short of breadstuff. Our company had been selling and exchanging everything that could be spared, even to feather beds, for provisions; and many had become discouraged, not knowing where to get future supplies. Bishop Miller called a meeting of the company and raised sufficient means to purchase grain and flour for temporary relief. He made some encouraging remarks to the Saints, counseling them to put their trust in the God of Israel who would sustain them in the wilderness as He had His children in the days of Moses. He knew some would say that they had but a few days' supplies and that after crossing the river all hope of purchasing more would be gone; "but" he continued, "I tell you in the name of the Lord, if you will be faithful you shall have an abundance of corn in your camp before we cross yonder river." A few days after, a Mr. Tarpee, Indian trader, came into camp and informed the Bishop that he had sent a party up the river to trade supplies with the Indians for robes and skins; that they were usually brought down the river in boats made of Buffalo skins; that this season the rains had been insufficient to swell the river so

they could pass over the shallow places, and he wished to bring them down in wagons. The contract was made and signed and Mr. Tarpee pledged himself to forfeit a number of bushels of corn if anything should occur to break the contract. The next day about three o'clock in the afternoon, as the wagons were about ready to leave, Mr. Tarpee came to inform Bishop Miller that a messenger had just arrived from his traders, stating that heavy rains had fallen and that they were bringing their furs and robes by water and had no use for teams. He then told Brother Miller to send his teams to the trading port and he would pay the forfeit. The Bishop said under the circumstances he had no claims upon him, but Tarpee insisted and the wagons were sent and loaded up with sufficient corn to last us and other companies some time. The day after this event we crossed the river and camped two miles west of it. Here we remained until the Mormon Battalion was organized. When we left we had eaten up or given away most of the corn received from Tarpee, but had received new supplies from other companies which had joined us.

Soon after the organization of the Mormon Battalion, in Pottawattamie or Omaha Nation, a company in charge of Bishop George Miller left with the intention of crossing the mountains that season. I was with Brother Miller and his family, and had been suffering with chills and fever for two months; but this disease had now left me, and nine sores

broke out in my legs, some being over an inch deep. These, at times, caused me much pain, but the Lord blessed me with sufficient strength to enable me to drive a team, which I had done while afflicted with the ague.

When about twenty miles east of the Pawnee mission, we met several white men who informed us that they belonged to the Indian Mission, but had been driven off by Indians who had killed two of their party. When they learned of our numbers and strength and destination, they wished to return with us, and have us protect them while they cached some government property, and for this they would give us all the grain and vegetables we could carry with us.

On arrival at the Mission we found the Indians had all left, leaving large quantities of wheat, oats and barley in the granary, besides a number of acres of grain ready for cutting; also potatoes, turnips, etc., ready for use. This literally fulfilled a prophecy of Brother Miller's, made a few days before we started. When speaking of the blessings the Lord had bestowed upon the camps of Israel from the days of leaving Nauvoo up to date, in preserving them from their enemies, and supplying them with food, etc., he said: "I want this company to so live that the Lord will continue to bless us with food. Yes, I promise you in the name of the Lord that you shall see the time while on this journey that you shall have more grain than you can load on your wagons, and leave many bushels behind you to waste on the ground." And we did just as had been spoken. Here we received a letter from Winter Quarters to stop and winter on Grand Island, as it was too late to cross the mountains that fall.

INTEMPERANCE.

Intemperance is the inordinate use of alcoholic drinks in any manner.

It degrades the mind, prostrates the body and ruins the soul. The victim of this awful vice is incapable of hard mental effort, powerless to sustain physical exertion and endurance. This vice demoralizes society, stops a nation's pro-

gress, undermines its power, sows the seeds of devastation and ruin, and, as one writer says, "It is the curse of cursés; the crime of crimes."

It is a fact worthy of notice, that every religious reformer who ever sprang into existence, laid down as one of his principles, the disuse of all alcoholics or strong drinks. The noted reformers, Moses, Confucius, Christ, and Mahomet, have each given precepts and examples for righteous conduct before mankind. A man's righteousness depends upon his diligence, perseverance, and temperance.

Listen to what the heathen Hindoo says, "Red wine is bad; it deprives men of wisdom. There is no pleasure to the drinker of red wine, but only pain, and it brings its grey haired devotees in sorrow to the grave; therefore, have understanding and refuse the inebriating cup." Such teachings, being engrafted into the minds of the people by the priests, have had a large influence in banishing from that nation the curse of intemperance, once so prevalent.

All through the annals of mankind, intemperance has been and is the greatest curse by which he has been afflicted. Take for instance, the ancient Persians. As long as they abstained from the use of strong drinks they were invincible. So with the Greeks, Romans, Ninevites, and Babylonians; but as soon as the accursed habit of intemperance ate its way into the very being of these once proud and prosperous nations, they soon sank to the lowest depths of vice, debauchery and crime. Now see the result. Rome, the proud monarch of the world, once so grave, sober and powerful, gradually became dissipated, intemperate and powerless, and sank from its mighty pinnacle of fame into the lowest pits of degradation, and finally, oblivion. And the great and mighty empire departed—disappearing in the fumes of wine.

At one time in the history of the United States, it was no inordinary scene to see every house well stocked with "good old spirits," by the use of which many were led, from having the brightest hopes, into

that dark abyss from which so few return—their hopes of fame blighted by a glass of wine, given by their unsuspecting friends, as a mark of cordiality; but, far from it. A man, giving to his neighbor a drink of the abominable and accursed spirits, is robbing that neighbor of all that is near and dear unto him in this life—his character and influence—and blighting his hopes of an eternal salvation in the hereafter.

The old adage, "An idle brain is the devil's workshop," is here made apparent. A man becomes rich. Riches lead to indolence. Indolence is the parent of vice. Vice often begets a taste for the death-demon's drink, and so from one stage to another a person is led down to a drunkard's grave. Once within the grasp of

this formidable foe, and it is no easy matter to reform; link by link the chain is forged, and soon its grasp becomes so invulnerable, that it cannot, very easily, be broken.

Young men take my advice. Leave strong drink alone, and, in the end, you will see the consequence. A race of religious giants. A band whose impenetrable phalanx, cannot be broken, nor scattered by any vice, and whose influence will spread all over the world, and enlighten it with beams of divine radiance and splendor.

Intemperance, thou merciless and soul-destroying monster, stand aloof and let the inhabitants of this world be unstained by thy guilty practices, that they may become Godlike in the actions and dealings with each other!

J. I. Hayes.

ASSOCIATION INTELLIGENCE.

THE following is a list of the general and stake officers of the Y. M. M. I. A.:

GENERAL SUPERINTENDENCY.

Wilford Woodruff, Joseph F. Smith, Moses Thatcher; Assistants to General Superintendency, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, Joseph A. West; secretary, Geo. D. Pyper; treasurer, William S. Burton, music director, Evan Stephens.

NAMES AND ADDRESSES OF STAKE OFFICERS.

Bannock Stake, John L. Roberts, Kaintuck, Idaho, Eugene P. Clements, Alma Hess, counselors; Willard Johnson, secretary; Beaver, R. Maeser, Beaver, superintendent; Bear Lake, Wm. Hymas, Montpelier, John A. Bagley, Charles H. Hart, counselors; James S. Holland, secretary; Box Elder, Charles Kelley, Box Elder, John D. Peters, Nels Madsen, jr., counselors; O. Petersen, secretary; Cache, L. R. Martineau, Logan, Seth A. Langton, A. G. Barber, counselors; R. W. Sloan, secretary; Cassia, E. T. Hoagland, Elba, Idaho, John N. Price, Charles Call, counselors; Thos. E. Harper, secretary; Davis, James H. Wilcox, Farmington, J. F. Miller, Joseph Smith, counselors; E. B.

Clark, secretary; Emery, Joseph E Johnson, Huntington, L. P. Ovesen, A. G. Jewkes, counselors; Elias H. Cox, secretary; Juab, D. K. Brown, Nephi, C. H. Grace, J. S. Cowan, counselors; Joseph W. Vickers, secretary; Kanab, James S. Emmett, Glendale, Willard Carroll, Hans Sorensen, counselors; James W. Watson, secretary; Maricopa, John D. Rogers, Mesa, Arizona, David T. Hibbert, Wallace A. McDonald, counselors; Millard, William R. Thompson, Fillmore, Frank Hinckley, counselor; Geo. D. Olsen, secretary; Malad, S. D. Davis, Samaria, Wm. Richards, Joseph Harris, counselors; Wm. P. Camp, secretary; Morgan, W. G. Brough, Morgan, John H. Dickson, Frederick Clark, counselors; Alonzo Francis secretary; Oneida, Wm. M. Webster, Franklin, Idaho, Frank C. Parkinson, Andrew Morrison, counselors, Seth Thomas, secretary; Panguitch, Wm. P. Sargent, Panguitch, John L. Sevy, James B. Heywood, counselors; James B. Heywood, secretary; Parowan, Charles Heybourne, Cedar City, James Ollerton, James H. Armstrong, counselors; Bengt Nelson, jr., secretary; Salt Lake, Joseph H. Felt, Salt Lake City, Royal B. Young, James

W. Eardley, counselors; Charles B. Felt, secretary; Sanpete, John F. Allred, Spring City, Lewis Anderson, Samuel Allred, counselors; John S. Blain, secretary; San Juan, Charles E. Walton, Bluff, Joseph F. Barton, Kumen Jones, counselors; Peter Allen, secretary; San Luis, A. R. Smith, Manassa, Conejos Co., Colorado, J. O. Berthelsen, George W. Irvin, counselors; B. W. Harrison, secretary; St. Joseph, W. J. Packer, Saford Graham Co., Arizona, superintendent; Snowflake, Smith D. Rogers, Snowflake, Apache Co., Arizona, Joseph W. Smith, W. I. Porter, counselors; Silas D. Smith, secretary; Sevier, R. R. Farnsworth, Richfield, Leo. A. Bean, Wm. Gardner, counselors, Joseph L. Horne, secretary; St. George, Edward H. Snow, St. George, David H. Morris, David F. Stout, counselors; Ashby Snow, secretary; Summit, W. F. Smith, Coalville, Robt. McMichael, Thos. Reese, counselors; Charles Callis, secretary; St. Johns, W. E. Platt, St. Johns Apache Co., Arizona, G. H. Crosby, Welcome Chapman, counselors, Le Roy Gibbons, secretary; Tooele, A. J. McCuiston, Grantsville, J. C. DeLamere, James L. Wrathall, counselors, Eugene T. Woolley, secretary; Uintah, Philip Stringham, Ashley, David H. Bingham, Wm. H. Glines, counselors; A. N. Timothy, secretary; Utah, George H. Brimhall, Provo, J. B. Keeler, J. W. Cluff, counselors; John D. Dixon, secretary; Wasatch, James Heber Moulton, Heber, Frederick Rasband, William Lindsay, counselors; James H. Moulton, secretary; Weber, Angus T. Wright, Ogden, H. H. Thomas, T. A. Shreeve, counselors; J. L. Herrick, secretary.

Elder Milton H. Hardy, continuing the meetings referred to in our July number, filled the following appointments:

SEVIER STAKE.

Wednesday, April 29. Officers' and general meetings at Salina.

Thursday, 30. Glenwood. Two meetings.

Friday, May 1. Officers' meeting at Monroe.

Saturday, 2. Officers' and general meeting at Elsinore.

Sunday, 3. Stake officers' and general public meetings at Richfield.

Monday, 4. Redmund. Two meetings. Thence to Provo, Salt Lake and

MALAD.

Tuesday, 12. Afternoon Officers' meeting, evening a general public meeting held; St. Johns also represented.

ONEIDA STAKE (IDAHO.)

Wednesday, 13. Two meetings at Weston.

Thursday, 14. Fairview in the afternoon; Franklin afternoon and evening.

Friday, 15. Whitney in the afternoon and Preston in the evening.

Saturday, 16. Clifton in the forenoon and Oxford in the evening. Night train to Pocatello for Sunday, 17, where three meetings were attended. Thence via Oregon Short Line and Stagetoe

CASSIA STAKE.

Monday, 18. Albion two meetings.

Tuesday, 19. Officers' and general evening meetings at Oakley; Marion Association joined.

Wednesday, 20. Noon call at Basin Ward, and officers and general evening meetings at Elba. Thence Thursday, 21. Albion stage to Kelton and train to Ogden, Salt Lake, Provo, and Price to

EMERY STAKE.

Sunday, 24. Stake conference at Castle Dale; Huntington, Lawrence and Orangeville joining. Cleveland also represented. Evening at Orangeville.

Monday 25. Two meetings at Huntington. Evening meeting at Price; returned to Salt Lake for the annual June Conference.

During this tour the same closely related work was presented as in the preceding, as indicated in the February and April numbers, current volume of CONTRIBUTOR with following additional, namely:

- (32) industries, (a) general; (b) special—with reference to trade, profession, etc.
- (33) citizenship.

Grace thou thy house, and let not that grace thee.

Statistical Report of the Young Men's Mutual Improvement Associations for the Year ending May 31st. 1891.

STATE.	MEMBERSHIP.		MEETINGS.	MISSIONARY LABORS.	LIBRARIES.	M. I. A. READINGS.	SUBJECTIVE LECTURES.	MISCELLANEOUS.
	Associations.	Members.						
	Average Attendance.							
	Young Men over 14 not Members.							
	Regular.							
	Joint.							
	Extra.							
	District Conferences.							
	Semi-annual Conference							
	Total.							
	Missionary App'ts Filled							
	Visits of G. & S. Officers.							
	Members on Mission.							
	Number.							
	Volumes.							
	Added.							
	Value.							
	Manuscript Papers.							
	Sets M. I. A.							
	Members Reading.							
	Readings Completed.							
	Bible.							
	Testament.							
	Book of Mormon.							
	Doc. and Cov.							
	Church History.							
	Doctrinal.							
	Historical.							
	Scientific.							
	Biographical.							
	Political & Civil Gov.							
	Travel.							
	Miscellaneous.							
	Total.							
	Testimonies.							
	Questions.							
	Essays.							
	Declarations.							
	Musical Exercises.							
	Total.							
	Grand Total Exercises.							
	No. both Sexes.							
	Continue Reg. Meeting.							

STAKE.

Alberta---	1	42	18	19	23	5	28	128	7	1	5	2	9	00	3	8	5	3	13	5	1	8	2	5	4	3	39	88	38	8	7	12	14	79	167						
Bannock---	127	223	134	116	8	4	3	340	10	37	8	9	270	29	569	00	79	18	37	1	158	54	121	41	20	55	90	21	49	4	8	289	910	410	157	10	131	151	689	1849	7
Bear Lake*	26	829	473	140	306	180	17	3	456	6	19	12	16	21	4	9	00	3	8	5	3	13	5	1	8	2	5	4	3	39	88	38	8	7	12	14	79	167			
Box Elder---	15	598	382	227	105	7	3	340	10	37	8	9	270	29	569	00	79	18	37	1	158	54	121	41	20	55	90	21	49	4	8	289	910	410	157	10	131	151	689	1849	7
CACHE---	24	1089	496	262	273	94	24	391	7	23	29	12	649	67	858	00	180	115	5	37	126	25	64	22	51	119	68	36	76	18	9	215	828	271	140	77	46	112	646	1474	
Castia---	6	154	77	9	79	25	2	2	108	18	2	3	4	42	2	56	50	6	10	7	16	6	25	1	4	20	13	3	16	1	51	156	50	12	4	37	14	117	273		
David*---	14	400	208	169	27	12	2	208	18	12	11	8	704	46	982	05	41	45	29	6	61	3	30	3	36	32	12	12	8	4	64	297	239	60	13	32	54	398	695		
Emery---	12	292	178	97	20	6	2	125	2	125	9	3	5	676	6	140	85	1	21	34	12	34	18	22	13	9	7	7	2	1	109	268	78	60	23	16	27	204	472		
fnab*---	4	108	49	56	21	7	4	2	90	7	5	3	2	78	7	45	50	6	26	2	25	14	7	4	9	1	1	1	1	6	54	165	82	8	9	17	29	145	310		
Kanab*---	6	155	101	30	36	6	1	43	7	5	3	2	78	7	45	50	6	26	2	25	14	7	4	9	1	1	1	1	1	6	54	165	82	8	9	17	29	145	310		
Millard---	8	344	189	78	94	44	6	1	124	21	14	13	7	322	18	394	00	16	14	38	7	17	9	14	13	28	9	11	4	3	64	212	127	42	34	21	20	22	125	437	
Morgan---	8	178	128	36	108	14	6	2	125	21	14	13	7	322	18	394	00	16	14	38	7	17	9	14	13	28	9	11	4	3	64	212	127	42	34	21	20	22	125	437	
Mtaird---	9	209	120	83	14	14	2	2	113	5	11	1	4	122	116	00	63	75	27	15	84	8	39	10	5	8	4	12	8	38	138	221	6	26	33	38	324	462			
Mauid---	9	306	175	127	2	9	2	2	140	7	2	2	127	64	00	63	75	27	15	84	8	39	10	5	8	4	12	8	38	138	221	6	26	33	38	324	462				
Paungnitch	9	306	175	127	2	9	2	2	140	7	2	2	127	64	00	63	75	27	15	84	8	39	10	5	8	4	12	8	38	138	221	6	26	33	38	324	462				
Parvann---	4	167	77	250	52	14	10	78	3	7	2	4	254	3	1879	75	12	99	36	20	228	89	125	47	25	23	4	10	6	1	32	2000	458	744	225	381	840	2648	4738		
Salt Lake	46	2660	1413	507	980	57	21	1008	8	72	27	16	1399	431	1879	75	12	99	36	20	228	89	125	47	25	23	4	10	6	1	32	2000	458	744	225	381	840	2648	4738		
San Luis---	3	69	51	22	5	2	2	29	4	4	3	8	799	85	783	00	47	58	6	47	10	50	3	22	34	10	3	12	11	6	37	245	109	95	15	7	3	327	572		
San Pete---	15	472	234	99	50	17	4	2	168	2	15	7	1	139	85	783	00	47	58	6	47	10	50	3	22	34	10	3	12	11	6	37	245	109	95	15	7	3	327	572	
Seyler---	10	361	202	129	59	11	4	1	204	4	8	9	275	1	466	80	28	38	27	18	53	12	51	25	19	34	17	19	17	5	4	118	382	197	102	94	10	23	834	767	
St George---	18	638	321	98	178	112	6	2	1	299	6	5	194	412	50	466	80	28	38	27	18	53	12	51	25	19	34	17	19	17	5	4	118	382	197	102	94	10	23	834	767
St Johns---	13	386	194	28	209	6	7	2	224	2	2	2	132	203	55	45	6	2	2	6	27	10	1	16	2	10	6	14	14	3	84	150	30	62	43	18	14	130	317	702	
Summit---	6	134	80	71	15	1	1	38	2	1	3	35	1	20	00	16	16	10	1	16	2	10	6	14	14	14	3	84	150	30	62	43	18	14	130	317	702				
Snowflake	6	134	80	71	15	1	1	38	2	1	3	35	1	20	00	16	16	10	1	16	2	10	6	14	14	14	3	84	150	30	62	43	18	14	130	317	702				
San Juan*	3	80	50	5	27	10	1	1	109	11	12	4	42	22	50	4	12	22	2	58	34	8	6	14	14	14	3	84	150	30	62	43	18	14	130	317	702				
Tooele*---	7	300	132	37	159	39	1	2	107	23	6	4	85	35	43	0	3	30	27	43	3	34	24	16	14	14	3	84	150	30	62	43	18	14	130	317	702				
Utah---	26	1260	570	1149	481	173	77	3	2	736	42	28	18	2037	22	2961	00	164	88	72	170	42	149	63	88	122	102	57	71	58	22	54	1466	516	272	77	86	230	1131		
Wasatch---	8	165	76	20	38	69	1	2	76	3	7	12	912	67	1801	99	17	69	50	12	147	56	102	28	74	107	4	6	4	17	35	201	71	203	60	33	38	83	82	275	478
Weber---	23	759	368	154	282	17	15	2	474	9	25	7	3	3	77	84	00	164	88	72	170	42	149	63	88	122	102	57	71	58	22	54	1466	516	272	77	86	230	1131		
	347	12357	6724	2853	4574	1336	277	18	38	6255	200	460	188	174	9715	791	12	73	98	1636	490	1255	404	709	1109	781	370	584	283	235	3692	11646	4381	2722	1084	1384	2423	1154	23590	60	16

Reports of 1890.

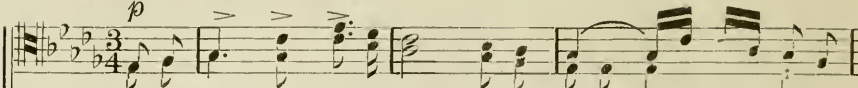
Tapproximated.

WHEN THE SWALLOWS HOMEWARD FLY.

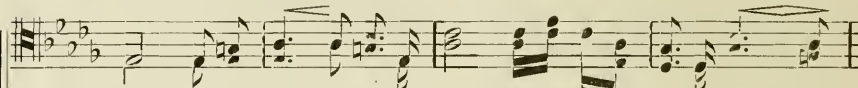
F. ABT.

Slowly and with Expression.

p

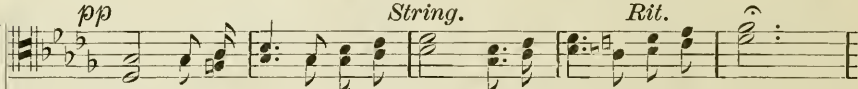


1. When the swallows homeward fly, When the roses scattered
2. When the white swan southward roves, Seeking for the orange
3. Hush! my heart, why thus complain, Thou must still thy woes con-



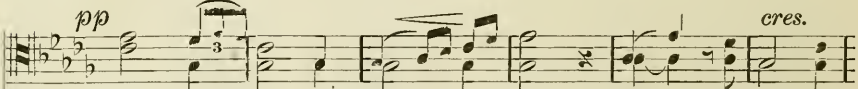
lie, When from neither hill nor dale, Chants the silv'ry night - in -
groves, When the red tints of the west, Prove the sun has gone to
tain, Tho' on earth no more we rove, Fond - ly breathing vows of

pp *String.* *Rit.*



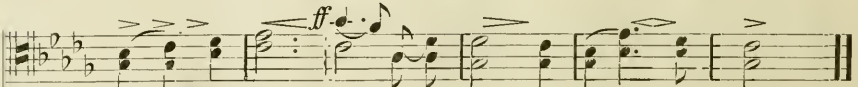
gale. In these words my bleeding heart, Would its tale of grief im-part;
re-t, In these words my bleeding heart. Would its tale of grief im-part;
love, Thou, my love must find re - lie, Clinging to this fond be - lief;

pp *cres.*



When I thus her im - age lose, Can I, oh can I
When I thus her im - age lose, Can I, oh can I
I shall meet her yet a - gain, Tho' to-day we

ff



e'er know repose? Can I, oh can I e'er know re - pose?
e'er know repose? Can I, oh can I e'er know re - pose?
part in pain, Tho' to - day we part in pain.

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Costiveness

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"Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and I deem it both a duty and a pleasure to testify that I have derived great benefit from their use. For over two years past I have taken one of these pills every night before retiring. I would not be without them."
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"I have found in Ayer's Pills, an invaluable remedy for constipation, biliousness, and kindred disorders, peculiar to miasmatic localities. Taken in small and frequent doses, these Pills act well on the liver, aiding it in throwing off malarial poisons, and restoring the natural powers. I could not dispense with the use of Ayer's Pills."—C. F. Alston, Quitman, Texas.

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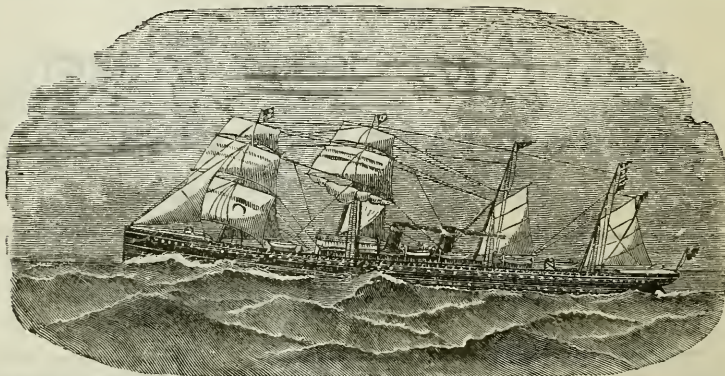
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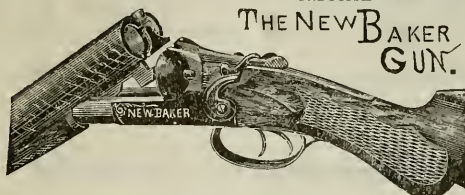
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60 Main Street, with State Bank.

J. F. GRANT, MANAGER.

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